

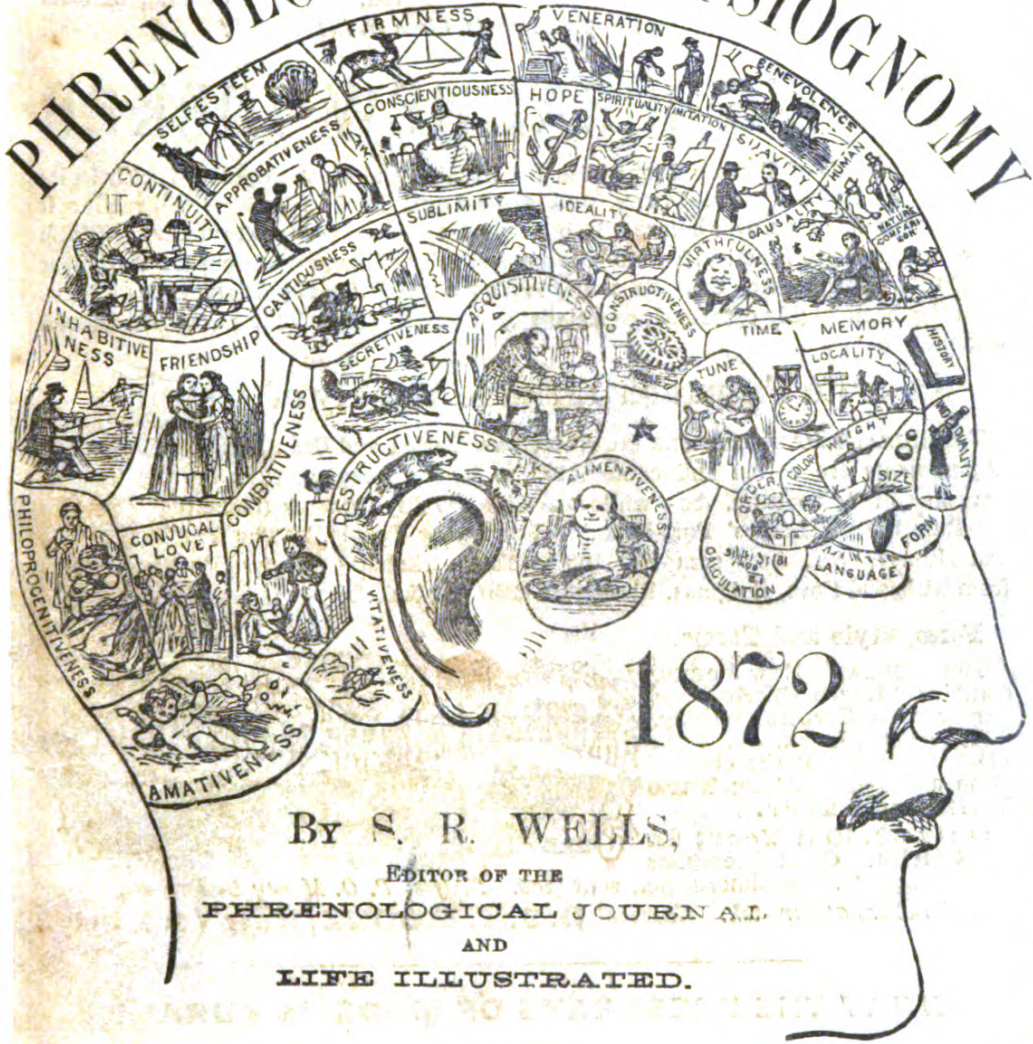
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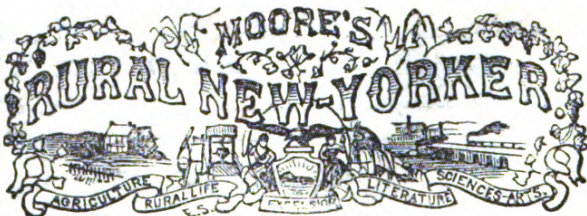
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OF

## PHRENOLOGY AND PHYSIOGNOMY.

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# ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY FOR 1872.

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## INTRODUCTORY.

**I**N presenting our EIGHTH ANNUAL to the public, it is a pleasing reflection that the cause to which it is devoted is steadily progressing. There is a very general acceptance of Phrenology, especially when it is based on and combined with anatomy, physiology, and physiognomy, and when separated from the absurd claims and teachings of ignorant charlatans and self-styled professors. In fact, the chief drawback to the advancement of Phrenology has consisted in its pretended advocacy by those miserable "wolves in sheep's clothing," commonly known as astrologers, fortune-tellers, etc., who have left their ugly tracks wherever they have been. Thoroughly bad themselves, they have attempted to drag down Phrenology to their own low level.

Another impediment to its diffusion is found in the ignorance, prejudice, and bigotry of those small-minded persons who can take in no new ideas. Having attained their mental growth, they are at a "stand-still," or in a state of dotage. They will admit for truth nothing which was not taught to them in their childhood; while all live, intelligent, fair-minded men and women everywhere exhibit a liberal, candid attitude toward new revelations, whether in science or intellectual philosophy.

Just now the principles of Phrenology are being applied not only to the discernment of character, but to the choice of pursuits, to the classification of children in schools according to temperament and natural capacity, and to the management of idiots, imbeciles, and to the treatment of the insane and criminal.

Clergymen also find it useful in analyzing and interpreting those questions which were hitherto only mysteries. Editors make use of our nomenclature, which is admitted on all hands to be most appropriate and effective. How full of meaning for example, is that word Self-Esteem, or that other, Combativeness! and so on through the list, including Comparison, Benevolence, Veneration, Firmness, Language, Time, Tune, and the rest. We grant that some modifications seem necessary to a more perfect system, and instead of the term Destructiveness, which represents a *perverted* condition, we would adopt a term which should express its normal condition, viz., Executiveness; while Marvelousness should be called Spirituality, or the organ of Faith. But, in the main, the names of the organs are in keeping with their function. Each mental function has its faculty, as each function of the body has its organ, as the heart for circulating the blood, the lungs for respiration, the stomach for digesting food, the eye for seeing, the ear for hearing, the tongue for tasting, and so on.

These points have all been fully discussed elsewhere, and the correctness of location, as well as of name and function, is established beyond controversy. Our present duty is to disseminate a knowledge of these truths, to bring them to the attention of the race. If the Gospel is to be preached to all the world, so also are the truths of science to go hand in hand with revelation, the one in harmony with the other. There is no incompatibility between one truth and another, for "truth squares with truth on every side." We think with the immortal Spurzheim, "True religion is central truth, and all knowledge should be gathered around it."

Our knowledge is not yet complete, nor is it likely to become so while we remain finite beings. But it is our privilege and our duty to learn, to investigate, and to acquire all the knowledge we can, and to apply it for the edification, improvement, and elevation of mankind.

Go forth, little ANNUAL! impress those who are impressible, encourage the faltering, confirm and strengthen those in the line of duty, correct the habits of the perverted and dissipated, and assist the reader in discovering and obeying the laws of his being.



## MAN'S PLACE IN NATURE.

**T**HE minds of many men are confused on this question. One reason for this is, the fact that they start out on wrong principles.

They go on the supposition that man is simply a developed animal, whereas, in fact, he is a created human being. "In the image of God created he him." These secular philosophers, such as Owen, Darwin, Huxley, and others, fail to comprehend this grand fact; nor do they seem to understand where to draw the line between man and animals—between instinct and reason. Phrenology explains this whole matter. Man has a three-fold nature, and, for the sake of illustration, we may say the brain is like a three-story house. The lower story, including the cellar and kitchen, where the eatables and drinkables are supposed to be stored, answers to the animal propensities and the instincts. Here are located the organs of appetite, the sight, hearing, taste, smell,—indeed, all the senses, including the domestic affections, the procreative principle, common to reptile, animal, and man.

The second story of this house, or brain, is occupied with a class of faculties not possessed by the animal, and here is where the line may be drawn between instinct and reason—man having both, while the animal has but one. Here in this second story is reason, causality, comparison, invention, with other powers not possessed by animals, but constituting necessary and ever-present powers of man.

Now, let us move up one story higher. What do we find here? Furniture and appurtenances totally above the reach or comprehension of any animal. We have Benevolence, which no animal ever possessed; we have Conscientiousness, a sense of justice on which integrity is based, never manifested by any animal; we have the faculty of Hope, which gives man a sense of immortality; we have faith, which gives him a spiritual sense or a prophetic forecast of the higher life, of that which is beyond the reach even of reason; we have Veneration, which gives devotion, and inclines man to acknowledge his obligation to obey the superior or creative Power, and render homage to his Maker, and be submissive to do his will. Man prays! The lower animals recognize no superior except after a trial of strength. These traits make man a different being from any of the animal kingdom—the crowning work of creation.

And this is "man's place in nature." Between man and animal there is a marked separation, with no connecting links. Examine the heads, even the naked skulls of reptile, beast, bird, and man, and the whole thing is as simple as it is absolute. Then why puzzle over the question of man's ascent from plant to beast and from beast to human? Why not take these basic principles of Anatomy, Phrenology, and Psychology, and settle the question on these principles? It will come to this at last.

The three-fold nature of man we have often discussed, and now propose to illustrate it, viz., the animal or instinctive, the intellectual or

reasoning, and the moral or spiritual natures. In fig. 1 these three ranges of powers are indicated. In region No. 1, below the first line, the organs in the base of the brain are shown. These are common to man and the lower animals. This region takes in the perceptive intellect,

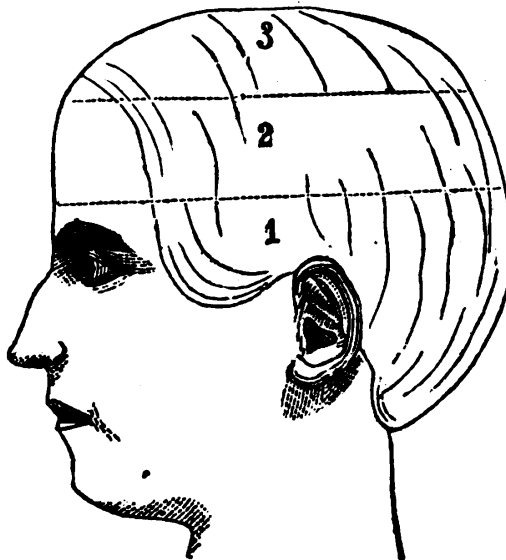


FIG. 1.—HUMAN HEAD.

the passions, propensities, and such of the social organs as belong to animal life. That region may be called the animal brain, located in the lower story of the head. Rising one step to region No. 2, we have the great reasoning or intellectual field, which the animal does not share with man. In region No. 3 we have the moral and spiritual, which is entirely wanting in all the animal kingdom. These occupy nearly equal proportions in this well-balanced head. In fig. 2 we exhibit the skull of a human being, with the three regions indicated

by dotted lines and marked by numbers. The moral and spiritual region is not quite so well developed in the skull, fig. 2, as in the head, fig. 1, but it answers all the purposes of illustration.

Fig. 3 is the gorilla's skull. Its shaded outline shows the immense jaws and face, and the small bulb constituting the cranium. The brain is not larger than that of an infant a week old. We draw the same three lines, showing the regions as we show them in the human head. Region No. 1, it will be seen, takes in almost the entire brain, showing that the gorilla has only the animal passions and instincts. We have drawn a dotted outline of a human head over the gorilla's, showing what the gorilla lacks in development upward. Although he is larger than man, bodily, he has a small brain, and nearly all the brain he has is located in the animal or instinctive departments. Region No. 2 is practically wanting. Region No. 3, as will be seen, is wholly wanting. If the head were developed according to the dotted outline, and the face were shortened off like that of a human being, and the prodigious jaws were more light and delicate, it would look

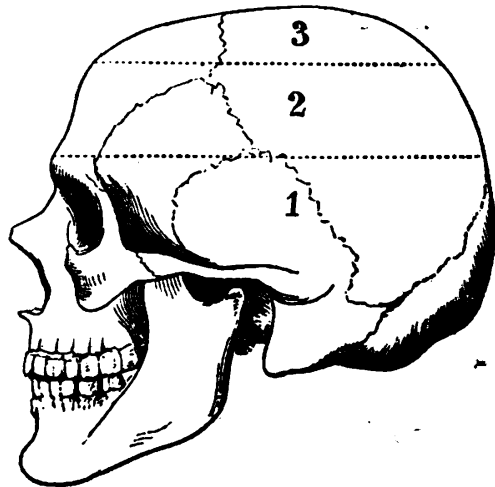


FIG. 2.—HUMAN SKULL.



like a human head, and with such a development would have the human faculties to guide, regulate, and control his immense physical force. But the gorilla is a beast, and only a beast, with a beast's brain and face; and though the outline of the body has some analogy to that of the human, the mental qualities which constitute human nature strictly speaking are, in him, entirely wanting.

Those teeth are quite as savage and beastly as those of the bear, and the brain is shaped like that of a dog, with decidedly less of intelligence in the development of the brain, and far less of it in character. The advocates of the development theory make altogether too wide a leap from monkey to man. They pass many animals in that leap which in point of intelligence are quite in advance of the whole ape tribe.

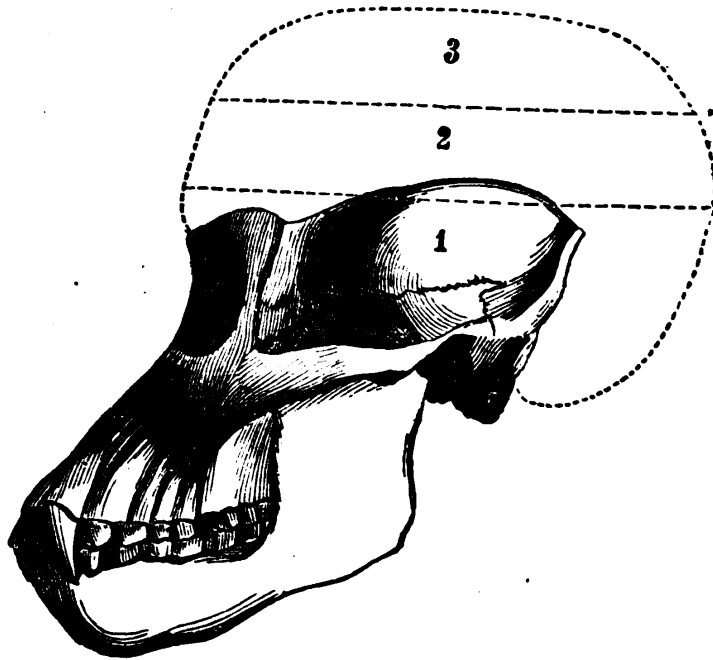


FIG. 3.—GORILLA.

## THE SCIENCE OF MAN.

FROM the earliest ages of which written history preserves a definite remembrance there have been men of deep, meditative disposition who have made the study of human nature their chief intellectual occupation. The precepts of the ancient Chinese sage Confucius, and the hymns of the Hindoo Vasistha, which discover in many places a strong correspondence with certain parts of our Bible; the brilliant apostrophes of Plato, and the earnest previsions of Socrates with reference to the soul; the physiological insight of Aristotle, and the metaphysical teachings of the scores of others who might be named, show conclusively that the search after the truths of human nature has ever been going on; that why we are, and how we are, so "fearfully and wonderfully made" have been the questions most interesting to mankind. The former of these questions has been the one which has chiefly occupied the attention of the world. Our psychological nature, with its wealth of emotion, its doubts and fears, its yearnings and ex-

ulations, has found ready consideration with the reflective, while the less uncertain physical nature, with its complex arrangement of bones, muscles, arteries, veins, and nerves, has found only here and there a careful student. It was from such men as Aristotle, Fabricius, and Hippocrates, rather than from the ancient expounders of metaphysical theories, that the science of man received its early impulses. In these latter times there is no lack of men of brilliant endowment who give much attention to speculative inquiries with reference to the constitution of mind and matter; but it will be found on examination that the great majority of these link their speculations more or less closely to the deductions of physical science. The names of Bain, Spencer, Jackson, Tyndall, Maudesley, Darwin, Huxley, Emerson, Holmes, Porter, McCosh recur to us as distinguished illustrations of those powerful minds that have lately given a new impetus to the study of man and his relations. Among these the reader will find some who have startled the civilized world by the boldness of their affirmations of the origin of the human race; some who have spent years in searching for the essence of life; and those who have published profound treatises on the properties of mind, and declared for it the possession of qualities divinely given and a destiny supremely exalted.

It is, however, only within the past two centuries that a knowledge of the human organization has taken that positive form which merits the name of science. When Harvey discovered the circulation of the blood, a new era dawned in physiology and anatomy; scientists felt that they had obtained at last a firmer footing, and that their future investigations would not be altogether "in wandering mazes lost." Following closely in the wake of Harvey were many important discoveries, and the development of the human constitution has gone on with increasing rapidity. Many functions of the body which were formerly regarded inscrutable mysteries now rank among the elementary parts of the physiological system.

In keeping with the advancement of physiological inquiry has been the improvement in method of surgical treatment. Many forms of severe injury or of local disease which but half a century ago were deemed necessarily fatal, are now classed among those requiring but ordinary attention from the modern surgeon. Seemingly, there is no case so desperate that the surgeon will not grasp his instruments and make some effort to save life. There are schools and hospitals devoted to the treatment of particular parts of the body, as the eye, the ear, etc.; and the most wonderful results are sometimes obtained by those who have devoted themselves to specialties in medical or surgical practice. The whole mechanical apparatus of the body has long been thoroughly investigated by anatomists, and the most elaborate charts or drawings made, exhibiting the different parts. In medicine the improvement is scarcely less marked. Methods of treatment at once more simple, less painful or annoying to a patient, and more effective, have been discovered; the use of the lancet and of violent drastic ap-



plications is now rarely resorted to. In fine, the functions of different organs are becoming well understood, and the hygienic and dietary laws more plainly defined. Now, health is best recovered and maintained by prudent regimen, sufficient muscular exercise, and ample sleep, rather than by the swallowing of "tonics," pills, or powders.

With a better understanding of the physical organization also has come the clearer perception of the nature and needs of the mental. Men have really begun to know themselves better than ever before. The lines of demarkation between the different races of men, the causes pre-existent or existing for the varieties of organization around us, and the different characters and habitudes of people, are now discerned with comparative certainty. There are numerous incorporated societies whose very permanency depends upon carefully collated statistics of mortality or accident; witness the many insurance companies which flourish in every enterprising town. The duration of life in the case of civilized man has been so thoroughly investigated that an able life-insurance officer will confidently predict the probable extension of one's life. The knowledge of human nature to which we have attained is wonderfully shown in the methods applied in the treatment of insanity and idiocy. The majority of the insane are restored to reason, to friends, home, and usefulness; whereas, not many years ago, when a person had lost his reason, and it was found necessary to confine him within the walls of an asylum, he went to a place where the cruelty of ignorant keepers and the prevailing gloom made it worse than a living tomb.

Even idiots have become subjects of training. Within a few years, experiments made in Massachusetts, under the direction of such earnest and indefatigable philanthropists as Drs. Howe and Wilbur, have demonstrated beyond cavil the susceptibility of these unfortunates to mental elevation. The happy results developed in the cases of children previously regarded as hopeless imbeciles have awakened a profound interest throughout the country. Probably no triumph in intellectual science can be named which promises more beneficently for the future than this triumph of modern enlightenment over dwarfed, warped, benighted organization.

The part performed by phrenologists in developing and disseminating general scientific knowledge can not be determined; but that it is by no means insignificant is apparent. Before Dr. Gall appeared, a barrier of exclusiveness shut off the masses from participating with the learned few in the results of scientific research. But the method he adopted, and which has ever been followed by phrenologists, of lecturing to public audiences, contributed to break through that barrier. Phrenology has demonstrated the right of all to knowledge of every kind, to the best privileges of education, so that now efforts are being made, especially in England and America, to popularize science in general. Lectures are delivered here and there on all branches; books are multiplying, and magazines, in which the facts and phases of nature are

discussed in plain language; while the children in many schools are taught the elementary principles of physical science.

It is in the field of mind that Phrenology has performed her most conspicuous part, and in that field she has done a vastly important work. Whatever skeptics and sneerers may allege, it is Phrenology which has introduced a positive element into the consideration of mind, and demonstrated the functions of the brain and nervous system. What Harvey proved to the investigation of the bodily organization, Dr. Gall proved to the investigation of the nature and properties of mind; while the teachings and writings of such eminent medicists as Spurzheim, Vimont, Cloquet, Broussais, and Andral of Paris, of Uccelli of Florence, of Otto of Copenhagen, of Berzelius of Stockholm, of Macintosh, Andrew Combe, and Lawrence of Scotland, of Elliotson and Barlow of England, of Blumenbach of Germany, of Caldwell of Kentucky, and of the celebrated George Combe of Edinburgh, have shed a blaze of light upon the relations subsisting between man and brain and upon the definite analysis of mental processes. The fundamental principles of Phrenology have been appreciated and applied in the different departments of science and philosophy by hundreds of the learned who do not acknowledge themselves the followers of Dr. Gall,—like those we have just named,—and hence there has been a widespread diffusion of information directly or indirectly relating to Phrenology among the masses. To be sure, there are many things in the constitution of mind yet unexplained, and, indeed, its sphere seems to widen with each new revelation; but the “many things in heaven and earth” which were mysteries a hundred years ago have become, through our improved and clarified modes of intellection, greatly reduced in number.

The better men come to know themselves, the better they are able to unravel the complex tissues of the world without. There is a harmony between physical nature and revelation, and the more comprehensive our knowledge—science—the clearer that harmony is exhibited.

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### GOOD HEADS AND BAD CHARACTERS.

**H**OW is it that we sometimes find bad men with good or well formed heads, and good men with bad or ill-formed heads?

We are told in Holy Writ something about “fallen angels,” by which we learn that one may have been good enough to be an angel, but bad enough to fall. Our way of accounting for this is very simple. It matters not how good a musical instrument may be; a bad hand may easily spoil it so that perfect music may not be obtained therefrom; while a less perfect instrument, played on by an ordinarily skillful hand, may discourse harmonious sounds. So a good head may be so *perverted* by improper associations, wrong living, by dissipation, gormandizing, or drinking, as to utterly ruin the man. Thus a good head badly used



results in a bad character, while a head or brain less fortunately formed, being used to the best advantage, develops a goodly—yea, even a godly—character. We find nothing in the science of Phrenology opposed to the fact that the best men may fall from grace; nor is there anything which teaches that the most unfortunately organized human beings above imbecility may not attain to excellence of character, and to acceptance with their Maker.

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## PHRENOLOGY DEFINED.

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**P**HRENOLOGY means the philosophy of the mind. It is distinguished from all other systems of mental philosophy,—

*First*—by recognizing the brain as the seat of thought—the organ of mental action; in a sense as absolute as that the eye is the organ of seeing, and the lungs the organ of breathing.

*Second.* It is maintained that the brain is the seat of thought not only, but that different parts of the brain are allotted to different faculties, as one set of nerves are devoted to tasting, another to feeling, another to hearing.

*Third.* The strength of the several faculties is determined by the size of the different organs, the quality or temperament always being considered.

*Fourth.* Exercise strengthens and increases the size of the organs of the brain, on the same principle as exercise increases the size and strength of the muscles.

*Fifth.* Health and temperament modify the action of the brain. Some who have a good temperament and a strong and healthy constitution will evince more mental power with a brain of average size than some who are endowed with a larger brain, if the health be poor and the temperament low and coarse. There is as much difference between men in regard to quality and temperament as there is between the different qualities of wood. A soft, spongy, and tender piece of willow wood compared with a piece of hickory of equal size will show a wonderful difference. It is the office of the student of human nature to ascertain whether the quality of the organization of a given person resembles willow or hickory wood, and to judge of the vigor and clearness of mind according to the quality and size of organs combined.

*Sixth.* The brain is divided into hemispheres, or halves. If a line be drawn from the root of the nose over the top of the head to the back of the neck, it will describe the division between the right and left hemispheres of the brain. Indeed, there are practically two brains, just as we have two eyes; but these two hemispheres are united by a ligament about as large as three fingers of a man, and thus bring the two parts into connection and co-operation. All the phrenological organs are double, being possessed by each half of the brain. Hence we speak of the organs of Causality, Cautiousness, or Combativeness;

they are located in corresponding parts of each side of the head. The organs located directly on each side of the middle line we speak of as Individuality, Comparison, Benevolence, Firmness, and Self-Esteem, and though the two organs lie pretty closely together, they are just as separate as though they were situated down by the opening of the ears,—as far apart as possible.

*Seventh.* We do not judge of the size of organs by little hills or hollows on the surface of the head, but by the length of the development from what is called the *medulla oblongata*, which lies at the top of the spinal cord, where it unites with the brain. The brain is developed by fibrous extensions from that common center toward the surface in every direction. The length of these fibers from the center to the circumference indicates the size of the several organs. If the head rise from the opening of the ear very high, directly above that opening, it indicates large Firmness. If the line from the opening of the ear to the root of the nose be long, it indicates large Individuality as well as other organs in that region. Two foreheads may be shaped exactly alike; but if one, from the opening of the ear, be an inch or half an inch shorter than the other, the organs of one would all be smaller than the other. Width of head just above the opening of the ears indicates large Destructiveness. Length of head from the opening of the ear backward indicates, in general, large social organs.

*Eighth.* That the mind has many special powers or faculties is proved by the fact that some organs will be very strong, while others will be weak in the same person. A man may have strong reasoning power, but poor memory; good ability to buy and sell, trade and make money, but poor talent for manufacturing, and the reverse. One man is good in mathematics, but poor in music; another is excellent in music, but deficient in mathematical talent. One can talk freely, and know but little. Another is full of knowledge, but his language is deficient.

Phrenology is an interesting subject of study. Every person can become practically familiar with it,—certainly with its leading doctrines. It is valuable as an aid to self-culture; in the selection of pursuits; in the proper training and education of children, and in the selection of congenial companions for life. The names, numbers, and definitions of all the faculties, sentiments, and propensities will be found in another part of this work.

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## INFLUENCE.

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**T**HAT one mind operates on another is self-evident. A clergyman leads his flock; as he thinks and teaches, so they think and believe. The school-teacher calls out and feeds the minds of his pupils. Each child is *en rapport* with the spirit of the teacher, or should be. A general imparts *his* spirit to his men, and if he has their confi-

dence, they will follow his lead, even to the death. The strong always lead the weak, through influence. One bad man perverts many. One slanderer may set a whole community at war among themselves. One coward may create a panic, just as a wolf frightens a flock. One drop of ink will color a bucket of pure water. This, also, is influence. Throughout the world we find an intimate correlation between created things, a state in correspondence with the sympathetic relations existing between man and man. And this important law of nature works for good in man, in everything; tends to the development of man's better nature, and therefore to draw him upward. Those influences which we esteem in our hearts, whether they proceed from nature or from our fellow-men, are elevating and refining. The beauties of the world without, in earth or in air, inspire us with noble emotions; the performance of some generous act by a friend warms us into a higher range of thought and feeling.

The nature and tendency of influences depend more upon the mental state of a recipient than we generally suppose. If a person be not in the proper mental condition, the best influences will be lost upon him. To secure this condition of mental receptivity is a part of our education; and the more highly trained or the more susceptible it becomes, the greater becomes our capacity for improvement and for happiness.

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## PRACTICAL PHRENOLOGY,

AS APPLIED TO THE DELINEATION OF CHARACTER.

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**I**T is found that certain states of the body called temperament indicate certain physical and mental conditions. We judge of these by various indications, among others by the complexion. One is light, or blonde; another is dark, or brunette; and there are various shades of difference ever recurring. These temperaments indicate the degrees of activity or inertness; great vitality, or a lack of it; great motive power—a love for bodily action—or a passive disposition. One is lively, another is constitutionally lazy. One becomes muscular; another develops the nervous system in a prominent degree. One class of men or animals takes on fat more readily than another class.

The thing for the delineator of character to understand is what temperamental condition predominates or has the ascendancy over other states or conditions—whether the Vital, the Motive, or the Mental temperament predominates. One runs to nerve; another lives in the base of the brain; another, higher up; while others, still higher, dwelling, as it were, in the spiritual part of their natures. The practical phrenologist must study these temperaments carefully. He must also know each one's present state of health. One may have a head of the finest proportions, with a "used-up" body, and hence be a mere cipher, amounting to nothing. There is no steam in the boiler, no

power in the engine ; his heart may beat, and the blood may circulate, but so feebly as to be without force or power. A watch with a weak or broken mainspring doesn't "tick." There are not a few good-looking men—men with good heads, but weak or broken mainsprings—who are as worthless as a worn-out timepiece. They don't tick.

The phrenologist must *know* all this, and describe accordingly. Then, nice distinctions are made between all the various tendencies growing out of certain combinations of the faculties. Are Benevolence, Conscientiousness, Veneration, Hope, and Spirituality predominant? Are the animal propensities, Appetite, Destructiveness, and Combative-ness subordinate? This indicates—nay, assures—a certain kind of disposition and character. Are Acquisitiveness, Secretiveness, and Cautiousness predominant? and are the moral organs subordinate to these? A very different phase of character may be manifested. Are Self-Esteem, Firmness, Combative-ness, and Destructiveness large? One would be likely to "get out the way" when he saw that person coming. Are these particular organs weak or small? He who is thus constituted will be all the time getting out of the way of others. Are the intellectual faculties well developed? perceptive and reflectives large? or is the person simply a good observer and poor thinker? or *vice versa*? The shape of the head and the bodily conditions will answer correctly. But must one necessarily act in accordance with phrenological developments? May he not cultivate those that are deficient and restrain those that are over-large? Certainly he may; and this is the encouraging feature connected with a knowledge of this subject. When one *realizes* that his Self-Esteem is so small that he greatly underrates himself, he should set about its cultivation. So of all the faculties. When one finds that he is excessively developed in Appetite, in Acquisitiveness, in Destructiveness, or even in Benevolence, it is his duty to "put on the brakes," and to try, so far as possible, to develop a symmetrical character. He must have a model before him; let that model be his Saviour, and let him aim to be as perfect. It will not do for one to excuse himself for wrong-doing on the score of a strong proclivity or temptation. It is his duty to discover the weak points, and to fortify them and to restrain excesses.

The office of a practical phrenologist is to put persons in right relations to themselves and to the world; to point out one's peculiarities, his capabilities, his deficiencies, his aptitude for this or for that particular pursuit, whether in a profession, in an art, in mechanism, in trade, in commerce, or in agriculture. For what is one by nature best adapted to excel in? In what calling or pursuit can one rise highest and shine brightest? Where can he do the most good? grow in grace, and glorify his Maker?

To become a successful practical phrenologist one need not have studied all the dead languages. He may even dispense with a knowledge of Greek, Latin, and Hebrew. If he understand good English, and has some knowledge of anatomy, physiology, physiognomy, etc.,



he will be in the line of investigation, and may qualify himself to teach the elementary principles of character-reading, as well as apply these principles to the scientific delineation of character.

**CHILDREN.**—One of the greatest utilities of Phrenology is its application to the government and training of children. When it is considered that there are no two alike, it will be seen how necessary it is that each child shall be governed according to its peculiarities. One is extremely sensitive, another indifferent to blame or praise; one is precocious, and all alive to surrounding circumstances; another is dull, heavy, slow, and inattentive. To develop body and mind symmetrically, to call out all the hidden or latent powers, one must understand the physiology and psychology of each child or pupil. Then, one may proceed understandingly, and make the most of the material he has to mold. So also in the treatment of criminals. One is made much worse by harshness or severity; he needs a word of encouragement, and he will exert himself to the utmost to please his employer or keeper. Another will submit only to power or force, and must be curbed. A knowledge of each one's peculiar organization will enable the keeper, manager, or superintendent to adjust his treatment to each peculiar case.

**THE INSANE.**—The same is true of the insane. One must understand the *causes* of a person's insanity; what faculties are warped; whether the malady arises from bodily disease, or from some nervous shock. An intimate acquaintance with physiology and Phrenology would enable the physician to mentally dissect his patient; to discover exactly the state of the case, and how to treat the infirmity.

**IMBECILES.**—So, too, in the case of an imbecile; the first conditions to be determined are the *quality* of the organization, *quantity* of brain, and how one part is related to another; whether there be harmony, or how to attain it. Until this be determined all efforts will be comparatively futile. But when the exact conditions are understood, the capacity measured, one may proceed understandingly, and develop whatever talent or capacity there is to be called out.

**IDIOTCY.**—The same is true of idiots. Bring them together in an asylum; classify them according to what there is of them, and then fit the teaching to the capacity of the subjects to be taught. If there be Imitation, develop it, and through this reach other faculties, such as Constructiveness, Numbers, Color, Form, etc. In short, after having discovered what there is to be educated, the teacher may go to work on his material and make the most of it. Thus may Phrenology be applied practically both to the delineation and development of character.

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THE hundredth asteroid was discovered by Mr. Watson, of Detroit, Mich.; the 101st, and the last, by Dr. Peters, of Hamilton College Observatory, N. Y. Twenty-seven of these bodies have been discovered during the last twenty years.

## SCIENCE AND RELIGION—CAN THEY BE MADE TO HARMONIZE?

**S**CIENCE is exact, as illustrated in mathematics. Theology is inexact. Spiritual subjects can only be discerned by spiritual vision, and therefore can not be reduced to scientific formulas. The investigation of science engages especially the intellectual faculties, while religious worship engages the spiritual sentiments. Many leading secularists, such as Franklin, Humboldt, Mill, ignore the claims of those who put mere belief above established fact. Whereas one's belief may be true, or may be false,—and there are supposed to be many false beliefs,—one philosophical fact will stand the test of time. There are more than a thousand religions or modes of worship among men, and nearly three hundred different creeds among Christians; while there is but one law of gravity, one school in mathematics, and one system of optics. So far as understood, anatomy, chemistry, astronomy, botany, etc., are regarded as fixed the world over. In theology there are many schools, and of Scriptural commentators large numbers, no two of whom are found in anything like exact agreement. The material facts of science and philosophy are the same always and everywhere, and there can be no theological platform broad enough to include the race, until the race bases its religion on philosophical and scientific principles. When this shall be done, we may hope to obtain a perfect system, in which one truth will be in keeping with every other truth; when there shall be a oneness in all things; as Pope has it—

“All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul.”

To the investigation of science and theology one must bring a sensible, honest, and candid mind. He must put away all prejudice, all superstition and bigotry, and with a meek, humble, and childlike spirit, with only the love of truth for his object, pursue his investigations. His starting-point must be a knowledge of himself; his faculties and their functions; his relation to men and his Maker; then with the telescope and microscope, with crucible and drill, with line and plummet, he can peer into the heavens above, and into the remotest objects below, into the bowels of the earth and the bottom of the sea. He may learn all that the faculties can comprehend, and by superhuman agencies take a prophetic view of the great Beyond.

Yea, verily, science and religion *may*, nay, *must*, be harmonized. Men may come together in agreement, and all be led through Divine light imparted by the Holy Ghost.

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A NEAR-SIGHTED eye is not a strong one, and does not become better with advancing age. Myopia—short-sightedness—is a source of danger and frequently causes total blindness.

## PHYSIOGNOMY.

**A**LL sentient beings are influenced by impressions through the senses of sight, hearing, taste, smell, or touch. All human beings have impressions as to the character or disposition of others. Every man you meet confesses to a belief in Physiognomy—that he can infer what is the character of another by his looks, and thus it is practically conceded that the outward expression of one's features and actions indicates the internal or real character. The modern physiognomist has classified the various features, and reduced the hitherto vague intuitions or impressions to method; these being systematized, the matter is reduced to science. As generally understood, Physiognomy relates to the features, eyes, nose, mouth, chin, etc., and that by their appearance certain states or conditions of the mind are indicated. The mind's expressions are never twice alike, are never fixed, save in death. Change is constantly occurring. Every thought, every emotion or impulse which passes through one's mind alters or changes the expression. A sense of fear gives it one expression; a sense of anger another; so of joy, hope, and love. One also changes with time. Every day produces its effect; and though it may not always be perceptible, even to the person himself, yet time, with its invisible chisel, is shaping the features. To-day, a great grief comes over the person; the death of a loved one brings sorrow and sadness; or disappointment brings despondency and hopelessness. Or, on the other hand, unexpected successes or good fortune produce gladness, joyousness, and hopefulness. The impressions made by such occurrences are on us, even in our dreams. Watch a sleeping infant; notice the changes which come over its countenance. Now it frowns, and seems to fear; now it smiles, and is radiant. Why? Are the spirits whispering to it? We will not undertake to answer this question, but simply state that such impressions produce expressions, and they reveal the character. Would one acquire a comely look? He must obtain a comely character. Would he be eccentric, odd, and singular? He may do so by playing the clown. Can one act the part of an Iago without in some measure taking on the spirit of that bad character? One may invite the kind of spirit he would entertain, and thus shape his features. A thief looks like a thief. A violent, bloodthirsty villain looks the character he is. A senseless imbecile or idiot shows it in his face. And this is Physiognomy. The reader may not have studied anatomy, physiology, and Phrenology, on which modern Physiognomy is based, and may not, therefore, be able to delineate the character of any satisfactorily to himself, but these principles are based in science, are susceptible of close classification and simple reading. When one knows how, he may draw lightning from the clouds, or use electricity to communicate with the ends of the earth. So when one understands astronomy, he may read the stars. The canopy of heaven to him is an open book, with large print, while to

the fool or the ignoramus it is one vast mystery. All things are miracles to a fool. There have been endless theories and speculations in regard to this subject, and ponderous volumes have been written. Until recently, however, it was without a scientific basis. In the language of Ecclesiasticus, "A man may be known by his look, and one that hath understanding by his countenance."

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## PHYSIOLOGY.

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**P**HYSIOLOGY, in its relation to the laws of life, is the science of the functions of the entire natural man. Our bodies are made up from what we eat and drink, the same as the tree or plant is made up from the soil on which it feeds. If the soil in which the tree grows be rich, or well supplied with all the ingredients necessary, a strong, hardy product may be expected. On the other hand, if the soil be thin or sterile, the tree or plant will be stunted, or otherwise injuriously affected. So in regard to the food on which we subsist. Poor food will make poor blood, and poor blood will make poor tissue, bone, muscle, and nerve. Good coal will make good gas; poor coal, poor gas, and furnish a poor light. Only that which can be readily assimilated and converted into healthful blood has any business in the human stomach. Very much that is eaten, and very much that we drink, can not be thus assimilated or appropriated, and is only an enemy to the body. Instead of favoring growth, many substances in which we indulge are actually poisonous. Many drink alcoholic liquors, which are neither food nor drink. Many chew, snuff, or smoke tobacco, and impregnate their whole systems with vile elements which poison the blood, interfere with healthy growth, blunt the moral sensibilities, and stupefy, exhaust, and wear out the nervous system prematurely.

If one would acquaint himself with the laws of life and health, and live in accordance with hygienic principles, he may escape most of the diseases and infirmities with which the race is afflicted. Even epidemics, such as cholera, yellow fever, and small-pox, often do not touch a perfectly healthy organization; only those already predisposed to disease become easy subjects. Foolish and ambitious parents push and crowd the minds of their fragile children, that they may become "smart," and show off to advantage. Under such treatment immature brains become abnormally large, the young minds unhealthfully active, and a touch of brain fever cuts off the young lives like buds before they blossom. Precocious children may be everywhere seen in our cities. The artificial mode of life pursued by many parents tends to augment this growing evil. A better knowledge of physiology would correct all this, and enable parents to generate healthy offspring, without exhaustion to themselves, and to bring up into full manhood a race higher and better than has yet existed.



## PSYCHOLOGY.

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**T**HAT man is immortal, all who are not idiotic fully believe. Indeed, no sensible man can conceive such a thing as the total annihilation of any created thing. That vital spark called life, which animates our bodies and gives us life and sense, can not die; man's very organization is an evidence of his immortality. He is adapted to, or complementary to, a Creator, a God, having faculties which recognize a Supreme Being. Were there no light, no eyes would be necessary; were there no sound, no hearing would be necessary. There is light, and we have eyes; there is sound, and we have ears. There is a God, and we have organs or faculties recognizing Him. Man was made to be prophetic, to come into *rappor*t with the Divine nature and will. He is so constituted that when fully developed he may know and do the will of God. Then he will be forewarned and forearmed against evil; he will even see that which is above and beyond the reach of reason or of sense. The vail which separates us from the ethereal world is lifted to the seer and the prophet; and why not to all men? Simply because they are yet undeveloped, are on a lower plane, living in the propensities, passions, and senses. They have not yet obtained that perfect look-out, that psychological condition, which would enable one to see with the mind. Hence, they are in the dark; "having eyes, they see not, and ears, they hear not." Such grovel on the earth; they live from hand to mouth, and only in the present.

Believing in the grand principle of mental progression, especially under methods of training, we have no doubt of their ultimate improvement and development. One man has a three-story brain for his dwelling; another, a two-story; still another, only a miserable basement or hut—a hole in the wall. The three-story house, with a magnificent dome, enables its possessor to peer into the heavens, to obtain light and inspiration that the undeveloped know not of.

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## WHO OWNS PHRENOLOGY?

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**N**O one man, and no set of men, owns this great subject. When the commission was given by the great Founder of Christianity, "Go ye into all the world and preach the gospel to every creature," it was not confined merely to the Apostles who heard it. But the design was that many should go to and fro, and that knowledge should be increased, until all the world should hear the glad tidings. When Gall and Spurzheim opened the great subject of Phrenology to the world, they sought in it no prescriptive right. Combe gave it his best thought and the richest portion of his life. Those who are now aiding to sustain the cause have no patent, no ownership, no exclusive control of the

subject. They can not properly say in respect to it—"my science." It is everybody's science,—it belongs to everybody who can appreciate it or disseminate it. There is, therefore, no more monopoly in Phrenology than in preaching, teaching, practicing law or medicine. We have no special claim upon Phrenology in any sense involving a controlling influence over its destiny or the action of its honest advocates. We have, to be sure, given it our best years, our most earnest service, and we are anxious to communicate what we know of the subject, that it may be widespread,—that hundreds and even thousands may learn to propagate it until every hamlet in the land shall be benefited and blessed by a knowledge and application of its principles. We deprecate the dishonest quacks—old or young—who have sometimes used Phrenology as a means for gratifying their own selfish ends. We have sometimes spoken of them very sharply. We believe that those who profess to teach Phrenology should be honest, temperate, respectable, clean, chaste, and not greedy or grasping for money. Whoever, with such qualifications, and an earnest purpose to spread the science and benefit the world, shall engage in this great field of labor, we will welcome him as a brother, and gladly facilitate his success in every proper manner. Those who engage in it with a fair education and good common sense, can learn and practice Phrenology with profit to themselves and great usefulness to others.

There is no monopoly in Phrenology; no sacred "mantle" of the fathers of which any man has possession, or a right to boast. The *commission* of a phrenologist is ability to do his subject justice. He needs no other.

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### WHO BELIEVES IN PHRENOLOGY?

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**W**HO believes in it? We answer: All believe in it who have made a careful and candid investigation of its claims. In fact, many more people believe in it than are willing to avow it. New subjects are apt to be unpopular with people who follow subserviently in the path of precedents.

Phrenology on its first introduction was by many regarded with alarm, and opposed for the same reason that astronomy and geology have been opposed. As those two sciences have outridden the storm, geology is permitted to rank among the orthodox sciences, and astronomy has no longer to do battle with savans and hierarchs. But Phrenology has not yet reached the promised land, where rulers, and bishops, and the learned world generally, accept it as established; but it has its advocates, its believers, its lovers among preachers, teachers, judges, statesmen, and others, whose opinions are entitled to respect. Archbishop Whately, that great and good man, was for many years a warm friend and believer in Phrenology.

It is interesting to notice how Phrenology has been interwoven with

literature; how men describe character in courts of justice, in halls of legislation, and everywhere, on phrenological principles. Nothing is more common than to hear a crowd of intelligent men commenting upon different persons as having "a small head," "a large head," or "a bullet head," or "a lofty head," or as having much or little back-head, or as having most of the brain in the base, indicating that they judge a man to be intelligent by the size and shape of his forehead; to be moral, by the height and breadth of the top-head; to be social, according to the development of the back-head; and animal and selfish, in proportion as the base of the brain is broad and thick. Sermons, too, are spiced with Phrenology, not often, perhaps, with phrenological terms, though this is not rare; but the method of describing mind, and pointing out its various faculties, of speaking of the moral sentiments, the social affections, and of the theoretical or practical intellect, all this shows that the minister has read Phrenology, or that he has read so much of it in literature, and conversed with people who have read much on Phrenology, that he has impressed the principles of the science into his method of treating mind and character. Not a few lawyers are hard students of the subject, and there is scarcely a prisoner of any note confined in our jails, awaiting trial, whom we do not have the opportunity of examining, by invitation of the counsel interested. They come to us sometimes, like Nicodemus by night, in whispers; but it shows that they think there is truth in Phrenology. The minister's sermons show that he believes in it, perhaps more than he is aware. The editor, the novel writer, the magazine writer, incorporate phrenological ideas, and are indebted to the science mostly for what they know of mind, or at least for their ability to describe it intelligibly; and we may therefore say that many of the clergy believe it, many judges, lawyers, and physicians practically accept it. In this city, children who are unnatural in their mental manifestations, who seem to have trouble with the head, or any lack of talent, or any warped condition of the propensities, are brought to us, and when we ask the parents why they came to us, they say, "Dr. So-and-So said you could tell what was the matter."

Finally, we may say that the great mass of the people believe in Phrenology. Many accept it intuitively; they read character on phrenological principles, without knowing the name or location of a single organ. A forehead "villainously low" excites suspicion; a broad head makes one afraid; a high, narrow head gives a man the confidence of a stranger.

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THE *Spectroscope* supports Mr. De La Rue in his theory that the sun's spots are caused by a *down* rush of cooler and, therefore, less brilliant vapor. The surface of the sun is constantly agitated with terrific floods and whirlwinds of tempestuous rage. The same instrument has proven the *red protuberances* to be flames of heated hydrogen, sometimes 7,000 miles high.

## PHRENOLOGY AS A PROFESSION.

**I**N this age of telegraphs, palace cars, and perfected machinery for nearly every kind of work the public taste is becoming instructed in respect to the gratification of its various wants. Ministers have to be educated, talented, and decorous. The grade of instruction in medical colleges is being raised, and on the whole the public seems determined to have the best of everything. When civilization takes one step upward it tends to lift everything in the same direction, except that which is too weak or wicked to be improved, and then, by contrast, at least, it seems more odious. The public requirement relative to phrenologists is every year being elevated. Formerly, if a man advertised a course of lectures on Phrenology, and knew a little more than the public did on the subject, he was listened to with comparatively little criticism. Now, it is demanded of him that he know something of the subject considerably above the common level of the public information. Consequently, every year increases the necessity for the better culture of those who propose to enter the phrenological field.

To meet this public requirement we offer to students a course of instruction every year, and open to them our large collection of busts, skulls, and portraits, which for nearly forty years has been accumulating, together with such explanations of Phrenology, theoretical and practical, in detail, as more than a third of a century of daily practical experience may have qualified us to give.

In these instructions we begin at the basis, the physiology—the temperament, health, balance of organization, brain, and nervous system. We show the relation of brain to body, and body to brain, in their inter-action and reaction. We show how to locate the organs, and to estimate their real and relative size. We take into account their combinations and the modifications which temperament produces in the shading and molding of character. These instructions will impart to the student during the course of lessons, minute and needed information which he might be fifteen years in acquiring, groping his way, meditating, and dreaming and studying by himself. Some of our students in a single course of lectures have cleared the entire expense of their tuition and other expenses incident to their course of instruction, carrying with them, thenceforth, without tax or abatement, the power to conduct business successfully the remainder of their lives. Every year is broadening the public need for phrenological lectures and examinations. We are written to every month, from different parts of the country, asking for courses of lectures, and begging that we will send a competent phrenologist to meet the wants of the public.

Many persons affect unbelief in the truth of Phrenology, as they say, in detail, though they accept what they are pleased to call the general principles, viz., that the whole brain is the seat of mind, that the forehead has to do with intellect, the base of brain with propensity, and



the back-head with the social feelings. Their intuitive sense shows them that a contracted forehead accompanies weakness of the mind, that a broad head belongs to force and passion, and that a full back-head goes with sociality. If they were possessed of knowledge relative to the details, they would recognize as much truth in regard to the location and function of organs in the particular parts of the forehead as they now do in reference to the whole forehead as being the seat of intellect. In other pages of this work the topics embodied in our Annual Class for instruction in Practical Phrenology are explained in detail, to which the reader is referred.

If there were to-day two thousand clear-headed, well-instructed phrenologists in this country, they would find the practice of the science a pleasant and profitable occupation; each aiding to create a public sentiment in its favor and making a demand for its practical application. Our daily experience shows us that Phrenology is taking a deep root in the minds of the people. They bring their sons and daughters to us, anxiously inquiring what pursuit or course of education is best adapted to them. One mother said to us, "I have placed my three older sons in business according to your suggestions, and they are all prospering; now I bring the fourth son for advice as to what he shall do for a livelihood; and when the youngest is old enough, he shall come also."

The phrenologist, therefore, should be truthful, just, manly, intelligent, sincere, highly moral, and possess as much knowledge of practical life as may be. The field is broad, the harvest is ripe, and the laborers few; while other professions are more or less crowded, and the more desirable occupations have a jostling throng seeking for the prosperity and honor belonging to their successful prosecution, Phrenology, as a profession, is relatively unoccupied. There should be twenty in it where there is now one. "Come over and help us."



**THE NOSE.**—The nose acts like a custom-house officer to the system. It is highly sensitive to the odor of the most poisonous substances. It readily detects hemlock, henbane, monk's-hood, and plants containing prussic acid; it recognizes the fetid smells of drains, and warns us not to smell the polluted air. The nose is so sensitive that it distinguishes air containing the 200,000 part of a grain of the otto of rose, or the 15,000,000th part of a grain of musk. It tells us in the morning that our bedrooms are impure, and catches the fragrance of the morning air, and conveys to us the invitation of the flowers to go

forth into the fields and inhale their sweet breath. To be led by the

nose has hitherto been used as a phrase of reproach; but to have a good nose, and to follow its guidance, is one of the safest and shortest ways to the enjoyment of health.

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### THE LATE REV. DR. MILMAN.

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**T**HE portrait of Dr. Milman indicates a man of decided power. In the temperament is seen endurance and momentum rather than velocity,—a patient steadiness of effort, rather than brilliancy. The features are strong, showing power and health of constitution, earnestness, directness, sincerity, and force of character. The forehead denotes practical judgment, attention to details and particulars, memory of facts and historic events, power of criticism, knowledge of character, method, and power of language. But accuracy rather than copiousness would be his mode of indicating his use of speech.

The width of the head shows courage, energy, and prudence. The height of the head indicates reverence and kindness. He is not overstocked with the organs which give Agreeableness and power of conformity; hence his manners were unique, and not always the most mellow and fascinating. There is indicated in the whole organization executiveness, integrity, judgment, memory, and sincerity.

The death of this accomplished scholar, clergyman, historian, critic, and poet was lately announced. Henry Hart Milman was born in 1791. He was the youngest son of Sir Francis Milman, Bart., M.D., physician to King George III., who conferred upon the father in 1800 a baronetcy which is now held by the present Sir William Milman, of Devonshire, first cousin of the late Dean. The mother of Henry Hart Milman was a daughter of William Hart, Esq., of Stapleton, near Bristol. His education was commenced at the well-known school of Dr. Burney, at Greenwich, whence he was removed to Eton, where he soon became distinguished for his skill in the composition of Latin verse. From Eton he went to Oxford, where he entered Brazenose College, and in 1812 he won the Newdegate prize for an English poem on the Apollo Belvidere; taking also, in 1813, the Chancellor's prize for a Latin poem on Alexander's visit to the tomb of Achilles. He obtained his B.A. degree in the same year, taking a first class in classics. While pursuing the University course so successfully, he found time also to devote himself to poetry, and wrote the tragedy of "Fazio," which he published soon after he had obtained his degree of B.A. It was taken possession of by the manager of the Surrey Theater, where it was performed as "The Italian Wife," without asking permission of the author. It was afterward acted at Covent Garden, where Miss O'Neill played the part of Bianca, the heroine; and it has continued to be a stock piece. In 1816 he was ordained, and the year afterward was appointed Vicar of St. Mary's, Reading, a preferment which he held for eighteen years. In 1818 "Samor," an heroic poem in twelve books,

which he had commenced while at Eton, and had finished at Oxford, was published. In 1820 he published the "Fall of Jerusalem," a dramatic poem founded upon the History of Josephus; and in 1821 "The



THE LATE REV. DR. MILMAN.

Martyr of Antioch," "Belshazzar," and "Anne Boleyn," also dramatic poems. In 1826 appeared a collected edition of his poems, including these and other pieces; and a second edition was published in 1840. In 1827 he was Bampton Lecturer, and, as customary, his lectures were

published. He became Professor of Poetry at Oxford in 1821, and during his ten years' term of professorship he was not idle in the study of his subject, for he passed from his own language to the Greek, and lectured on the Greek poets, contributing also a series of papers on the same subject to the *Quarterly Review*. Not content with this, he pushed on with Sanscrit, and gave to the world a metrical version, in English, of a Sanscrit poem, one of the episodes of the "Mahabharata" entitled "Naba and Damayanta." This is to be found in the 1840 edition of his poems. "His History of the Jews" appeared anonymously as a portion of Murray's "Family Library" before 1829; but it was not long before its authorship became known. A work upon which his fame might rest appeared in 1840, the "History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire." This is a work of great merit and displays the result of much labor and research; but the one by which he will probably be most enduringly remembered, and the most laborious of his many undertakings, has been the "History of Latin Christianity to the Pontificate of Nicholas V.," published in the year 1854. In the year 1835 he was appointed Rector of St. Margaret's and Canon of Westminster, which appointment he held till, on the death of Dr. Coplestone in 1849, he was promoted to the Deanery of St. Paul's. He wrote the "Life of Keats," and a "Life of Horace," which is prefixed to the illustrated edition of that ancient poet and satirist published in 1849. He also prepared an edition, with copious notes, of Gibbon's "Decline and Fall of the Roman Empire."

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### CHARLES SUMNER.

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**T**HIS distinguished senator has been brought into especial notice lately on account of his bold denunciation of the movement for the annexation of San Domingo, and his removal from the chairmanship of the Committee on Foreign Relations, a position which he had occupied with eminent ability for upward of ten years.

As an earnest and conscientious champion of the equal rights of man Charles Sumner has had our respect and admiration. Many of the most important measures which have been put in operation by the general Government during the past fifteen or more years, have owed their successful introduction wholly or in great part to the efforts of Sumner. He has been for years the recognized mouthpiece, on the floor of the Senate, of American sentiment with reference to our rights and privileges as a nation at home and abroad. Perhaps he has at times exhibited more of the ultraism of the theorist than of the conservatism of the practical thinker; but his spirit has contributed in no small degree to advance and ennoble the character of our civilization.

The qualities of the man are indicated by those of his ancestry, some



account of whom we compile from various sources. The grandfather of Senator Sumner, Major Job Sumner, was a native of Milton, Massachusetts. He entered Harvard College in 1774, but when, after the



HON. CHARLES SUMNER.

battle of Lexington, the students were dispersed and the college edifice was converted into barracks, he joined the Continental army, in which he continued until peace was declared. He was second in command of the American troops who took possession of New York on its evacuation by the British, November 25, 1783, and was also second in command of the battalion of light infantry which rendered to General Washington the last respects of the Revolutionary army, when, on the 4th of December, 1783, at Francis's Tavern, New York city, he took leave of his brother-officers and comrades in arms.

Major Sumner died on the 16th of September, 1789, and was buried, with military honors, in St. Paul's churchyard, New York city. Alexander Hamilton was one of the pall-bearers at his funeral.

Charles Pinckney Sumner was the only son of the foregoing, and the father of the present Senator from Massachusetts. He graduated at Harvard College with distinguished honor in 1796, and studied law

under the guidance of the Hon. Josiah Quincy; and though he never rose to extensive practice, he acquired a reputation for the accuracy and extent of his legal lore. He early attached himself to the Democratic party, and was, throughout, a firm and consistent advocate of its principles.

Through life he was characterized by the ripeness of his scholarship, his integrity, and the ease and grace of his deportment. He was often styled the "best-mannered man in Boston."

Charles Sumner received his early education at the Boston Latin School, was graduated with brilliant reputation at Harvard University in the year 1830, and soon after commenced his professional studies at the Law School in Cambridge. He was a favorite pupil of the late Justice Story, and at his instance was appointed editor of the *American Jurist*. Admitted to the Boston bar in 1834, he was at once recognized as a young man of rare legal erudition, of singular devotion to study, and of elegant classical attainments. During the absence of Professors Greenleaf and Story he lectured, at the request of the Faculty, for three successive winters, to the classes in the Cambridge Law School. He won golden opinions from the students who enjoyed his instructions, and enlarged the basis of his professional reputation.

Deciding to devote some years to the study of European institutions, he sailed for England in 1837. He was speedily introduced to the best circles of society, was received with marked distinction by the members of the bar and the bench, and was admitted to a degree of familiar intercourse with the highest intellectual classes, at that time rarely enjoyed by private gentlemen from this country. He remained abroad for three years, and upon his return again occupied the chair at the Cambridge Law School, and after the death of Justice Story, in 1845, was unanimously pointed out by public opinion as his successor. He was disinclined, however, to the office, and accordingly the appointment was not made.

Though decided in his political opinions, Mr. Sumner abstained from all active participation in the politics of the day, until the movement for the annexation of Texas. Although his tastes and habits were averse to public office, he consented to become a candidate for the United States Senate as successor to Daniel Webster, and was elected to that post by the Massachusetts Legislature in 1851.

His first important speech was upon the Fugitive Slave Act, and in it he argued that Congress had no power to legislate for the rendition of fugitive slaves.

In the debate on the repeal of the Missouri Compromise, and on the Kansas outrages, which took place at the session of 1856, Mr. Sumner was one of the most prominent speakers. Some passages of an elaborate speech which he pronounced on the situation of affairs in Kansas so irritated the members of Congress from South Carolina, that one of them, Preston S. Brooks, assaulted Mr. Sumner with a cane, while he was writing at his desk, and continued to strike him on the head until

the Massachusetts Senator fell insensible to the floor. This brutal and unparalleled outrage, not only against common decency, but upon the order and dignity of a national assembly, created an immense excitement throughout the whole country, and had a most powerful effect upon the action of Congress with reference to those measures affecting the interests of slavery.

For over three years following it he was almost disabled from attending to matters of public business. Two years were spent in Europe under medical treatment. When he appeared on the floor of the Senate in 1860, he resumed with even more ardor than before his hostility to slavery. He took an active part in the Presidential contest of that year, advocating the cause of Lincoln and Hamlin.

During the late war he was generally found in the front rank of those who urged extreme measures in the conduct of military operations.

As a member of the Senate Committee on Foreign Relations, from which it was thought expedient to remove him, he has usually shown an ultra spirit in urging the claims of the United States against Great Britain. With reference to the "Alabama Claims," his stand has been particularly conspicuous for its severity. As an orator, he has been pronounced as one of the most brilliant of the day, and as an exponent of American ideas his career has been as honorable as it is conspicuous.

In person, he is of commanding presence, with a tall figure and dignified bearing, which would awaken attention and command respect in any assembly.

His brain, as a whole, including the intellectual lobe, is decidedly large—exceeding twenty-three inches in circumference—and the organs of Firmness, Self-Esteem, Approbation, and Combative-ness are conspicuous. He is a natural critic, proud-spirited, self-relying, tenacious, persevering, and plucky

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## JACOB M. HOWARD.

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**T**HIS gentleman had an ample development of the Vital and Motive temperaments, which gave strength, constitutional vigor, endurance, and power. His mind was clear, sharp, and broad, quick to gather facts, apt in his inferences, and broad in his generalizations. His moral sentiments, together with Firmness and Self-Esteem, were strongly marked, hence he had dignity, integrity, determination, and with his large Veneration a feeling that the highest truths and the widest cycles of duty will ultimately win success, because truth and justice form a part of the conditions of all true success. His Language was well developed, and his Memory excellent. The back-head indicated strong social feeling, but he was more known for his intellectual power and strength of character than for those social amenities which in some men enable them to win their way to popularity and position, especially in political life.

We condense the following sketch from the Detroit (Mich.) *Tribune*.  
Hon. Jacob M. Howard, who retired from the U. S. Senate as one of the Senators from Michigan, died at his residence in Detroit on Sunday



JACOB M. HOWARD.

morning, April 2d. We present a brief sketch of the most notable events in his life.

Mr. Howard was born in Shaftsbury, Vermont, July 10, 1805. His father was a farmer of Bennington County, and the sixth in descent from William Howard, who settled in Braintree, Mass., in 1635. Mr. Howard was a natural student, and pursued his preparatory studies in the academies of Bennington and Brattleboro, and entered Williams College in 1826. It was with difficulty that he obtained a liberal education at all, by reason of his limited means, but his unconquerable resolution overcame all hindrances, and he graduated in 1830. In the same year he commenced the study of the law at Ware, and in 1832 removed to Detroit, then the capital of the Territory of Michigan, where he was admitted to the bar in 1833. In 1835 he married Miss Catherine A. Shaw, a young lady whose acquaintance he had formed at Ware, and who died some five years since.

Mr. Howard rapidly gained reputation as a lawyer, and had he pursued his profession to the exclusion of everything else, he would undoubtedly have ranked among the most eminent lawyers in the

country, and must have commanded a great and lucrative practice. He was, however, deeply interested in politics from youth, when he joined the Whig party.

In 1838 Mr. Howard was a member of the State Legislature, and took an important part in the legislation of that session, embracing the revision of the laws, the railroad legislation, and the inquiry into the matter of wildcat banking, which crushed the system out eventually.

In 1840 he was elected to Congress by 1,500 majority, the whole State then being comprised in one District, and though he spoke rarely, he exerted no little influence. In 1844, '48, and '52 Mr. Howard was a staunch adherent of the same Whig organization, and labored zealously on behalf of Mr. Clay, Gen. Taylor, and Gen. Scott in the campaigns of those years.

On the defeat of the latter, he retired temporarily from politics, but in 1854, upon the repeal of the Missouri Compromise act, he again took the field in opposition to the designs of the Democrats, and was one of the men who organized the Republican party at Jackson, Michigan—where that great party was born. Mr. Howard drafted the series of resolutions that were adopted as its platform, and he was at least one of the suggesters of the name which the new party should bear, and which has since become so deservedly famous. He was also a member of the Committee on the Address of the first National Republican Convention, held at Pittsburg, Feb. 22, 1856.

Gov. Bingham was elected to the United States Senate at the close of his second term in January, 1859, and died in October, 1861. In the January following, Mr. Howard was chosen to fill the vacancy. Taking his seat in the Senate, he became a member of the Judiciary Committee, and also of that of Military Affairs, and was one of the most powerful supporters of the war measures which passed Congress during the rebellion. He was also one of the first to favor an amendment to the United States Constitution abolishing slavery, and himself in the Judiciary Committee reported the famous amendment which freed the colored people. He drafted the first and principal clause in the exact words in which it now appears in that instrument.

In January, 1865, he was re-elected to the Senate and served his full term, ending March 4. He took a very prominent part in the work of Reconstruction, being a member of the Committee on that subject.

In all this great work of War, Reconstruction, and spanning the continent with railroads, Mr. Howard has left the indelible impress of his vigorous mind upon the legislation and history of his country. He was the peer of the ablest members of the Senate, and his habits of patient investigation and thorough mastery of his subject, his strong mental grasp, and his powerful advocacy of whatever cause he espoused gave him a foremost position in a Senate which contained such men as Sumner, Trumbull, Fessenden, and others equally eminent, and of national and even world-wide fame.

As a lawyer, Mr. Howard was thoroughly acquainted with the great

principles which underlie that science, and was a man of exceeding power before a jury. There his manner, combining unusual vigor and great candor, seldom failed to produce a deep impression, and he gained many a verdict which never could have been secured by ordinary members of the bar. The same traits were characteristic of his efforts in debate, some of which were among the most powerful heard in modern times upon the floors of Congress. His ability to group and mass facts and to use them to the best effect, was little less than wonderful.

In manner, Mr. Howard was not so successful. He was devoted to his investigations, and except among a few intimate friends—where he was most affectionate and confiding—he maintained a reserve that greatly diminished his personal popularity. For the details of political life, the place-hunting for others, and the scramble for office, he had no taste, but, on the contrary, an ill-concealed disgust. In the contests where great principles were at stake, and mighty interests struggling for mastery, he loved to be found, and there his talents and his virtues conspicuously shone.

Mr. Howard leaves five children: Mrs. Dr. Hildreth, whose husband died in July last, at Chicago; Miss Jennie Howard, a young lady; three sons, Jacob M. Howard, Jr., Hamilton G. Howard, and Charles H. Howard. He leaves a small property, perhaps \$40,000 all told.

At the bar meeting in Detroit, Attorney-General May used the following words:

The name of Jacob M. Howard is a household word in Michigan. There is no man within its borders so poor or so ignorant who is not familiar with that name. During all its years of existence he has been one of its strong pillars of support, and has left the impression of his great mind upon its wonderful growth and prosperity. He grew up into a perfect manhood within its borders, and has been closely identified with every interest tending toward its development. No wonder, then, that he loved his adopted State with a tenderness of affection never excelled and seldom imitated.

He was a man of mark. The stranger stopped and looked at him, and instinctively received the impression that he was in the presence of a man of great physical and mental power. He was a true man, true to his clients, true to his convictions, true to all the great and varied interests committed to his care by an intelligent and confiding constituency. He was true to his country when armed treason sought its life; and he loved his country and its institutions with a zeal that amounted to a passion.

He united the simplicity of the child with the strength of the lion. The constitution of his mind was such that he loved truth, right, and justice for their own sakes, and loathed and spurned deception and fraud with a strength rarely equaled.

Amid all the rancor and hate engendered by partisan strife during the past few years, no man could honestly charge Mr. Howard with



trickery or dishonesty. However much his great powers may have enriched others, he died poor. With advantages for gair possessed by few—commencing the practice of law nearly forty years ago, and acknowledged by common consent by the bar to be a leader in the profession, yet he died poor. Actively engaged in the Congress of the nation at a time when, it is said, and sometimes believed, that others grew rich, still he died poor. Proud words these to adorn the monument of the dead statesman. No man could desire a more fitting epitaph. They speak volumes for his honesty, and indicate that whoever else may have worshiped mammon and enriched themselves at the expense of the Government, Jacob M. Howard always kept within the golden rule.

With a strong mind in a sound body, early trained to severe discipline, and enriched by ancient and modern literature, united with a fine presence and a wonderful command of pure English, few men were his equals at the bar, in the forum, or on the hustings. His death is a great public loss, and will be mourned by thousands throughout the length and breadth of this continent, and by none more sincerely than by a recently enfranchised race, whose earnest and eloquent friend he lived and died.

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## EMPEROR OF GERMANY AND HIS COADJUTORS.

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WILLIAM III. OF PRUSSIA.

**K**ING WILLIAM III. of Prussia, now Emperor of Germany, is so well known to the world, especially since the great war in Europe has brought him so prominently into public notice, that very little need be said of him.

He succeeded his brother, Frederick William II., in the occupancy of the throne in 1858. His reign has been characterized by a mild, straightforward policy, in the main, and has been acceptable to his subjects, though many claim that his views of

government are not so favorable to progress and intellectual freedom as



PRINCE BISMARCK.

marked by a profound religious reverence, every victory being attributed to "the merciful favor of Almighty God." If all kings and governors were as much imbued with a sense of the presence and overruling power of the Creator, it would be better for governments and for the governed.

He is a man standing over six feet high, is very large, his shoulders being nearly a yard wide, and it is said of him that his presence is really very awe-inspiring for its stateliness and strength.

The victories of Germany, however, are not due mainly to its ruler.

PRINCE BISMARCK, with his solid and substantial character, his stern and steadfast purposes, his clear and far-seeing intellect, his comprehensive ability, in taking into account all the facts and principles involved in complex

they should be. He was doubtless aware that war was likely to break out between Prussia and France, and has for years been preparing for such an emergency, should it unfortunately arise.

His head, being very high from the opening of the ear, shows immense Firmness and strong Conscientiousness. Forward of this, in the middle of the top-head, Veneration seems amply developed. It will be remembered by all readers of the newspapers that his dispatches relative to battles, and of the whole conduct of the war, were



GEN. VON MOLTKE.

diplomacy and political economy, has been the ruling spirit in this next to the greatest war of the world, and without doubt the most brilliant succession of victories over the armies of a great nation the world has ever seen.

The taking of two hundred thousand prisoners at one dash, with all their stores and officers, is not to be considered second to anything the world has known.

GENERAL VON MOLTKE, since the war raised to a dukedom, is regarded as one of the greatest captains of his age. He has a calm, clear, penetrating mind. The

broad top-head indicates breadth and comprehensiveness of plan. He is supposed to be one of the greatest strategists in the world, and though an old man of seventy, does not hesitate to adopt new methods of warfare.

He studied the late American war in all its phases very carefully, and adopted many of the suggestions which it furnished.

General Moltke has a strong face. His intellect shows comprehensive grasp and keen insight. He is appreciative of theories; can enter into the philosophy of a subject, and discuss it in the light of its logical bearings. He is the man to plan and prepare measures, for his scientific judgment, careful reflection, and prudent foresight cover the whole range of operation and provide against contingencies. He, though a soldier, is the opposite of a precipitate man, but is cool, steady, wary, and steadfast, yet progressive.

He was born in Mecklenburg-Schwerin, October 26, 1800. His first military services were performed in the army of Denmark. Afterward he offered his sword to Prussia, and was accepted, in 1822, as second lieutenant. His superior abilities soon won advancement, for it was not long before he was taken on the general staff of the Prussian army, where he found the proper field for his capabilities.

In 1835 he went to Constantinople, for the instruction and organization of the Turkish army, and distinguished himself in the campaign of the Sultan against the Viceroy of Egypt, and returned to Prussia



CROWN PRINCE.

rich in honors and experience. In September, 1858, he was appointed chief-of-staff. In the war with Austria, in 1866, he displayed most conspicuously his ability and energy, in every maneuver obtaining the advantage of his enemy, and a few battles decided the contest, which, in the beginning, promised to be protracted and desolating.

#### THE CROWN PRINCE OF PRUSSIA.

Frederick William, who is the only son of William III. and heir pre-



PRINCE FREDERICK CHARLES.

sumptive of the throne, was born in 1831, completed his education in the University of Bonn, and was introduced to military science as a private in the Royal Guards. In 1856 he married the eldest daughter of Queen Victoria.

The Crown Prince has a finely-organized brain and face. His head is well developed in the region of Firmness, Self-Esteem, and Conscientiousness, but is not very broad from side to side, showing a lack of fierceness or cruelty. He has a kind and sympathetic character, with many of the elements of the scholar and thinker. He ap-

pears to be better adapted to plan than to execute where force and severity are required.

#### PRINCE FREDERICK CHARLES,

the nephew of William, has a military record which gives him a high position among the generals of his country. He was born on the 20th of March, 1828, and entered the army at an early age. He is naturally tenacious, and strongly sympathizes with military life, and has made rapid advancement in the acquisition of soldierly science. In the Schleswig-Holstein war both he and his cousin, the Crown Prince, distinguished themselves. In the campaign of 1866 he was called to the First Division of the Prussian army, and at once marched to the frontier and commenced operations. As if in imitation of the famous saying of Cromwell, he addressed his men on the eve of battle with the brief exhortation, "May your hearts beat toward God, and your fists upon the enemy."



His successive victories over the Austrians gave him a high reputation, and in the opening of the late war he was assigned to one of the most important commands—that of the Army of the Rhine.

The whole contour and expression of Prince Frederick Charles' face indicate earnestness, spirit, and emphasis. He has a talent for facts, draws inferences from statements and appearances quickly and sharply. He is appreciative of the details which enter into any plan or arrangement to which he has given attention. His broad head indicates force, and the ability to batter his way against the strongest opposition, and win success where most men would fail.

Such is the material which has humbled the great military nation of the world—France; winning victories which have astonished the world not less than the French people themselves, Germany has not made mistakes in the selection of her leaders, and those leaders have been true as steel, harmoniously working for the same great end.

The personal government of Napoleon had paralyzed the power of the nation, had eaten out the valor and consistency and much of the patriotism of the country. Its leading generals were jealous of each other, and there were few points of union between Napoleon, his army, and the people. Though the men fought desperately, and the officers in most cases sought to do their duty, there was a lack of harmony, plan, and action; and defeat and disaster, repeated continuously to the end, has led to a reorganization of national power in Europe.

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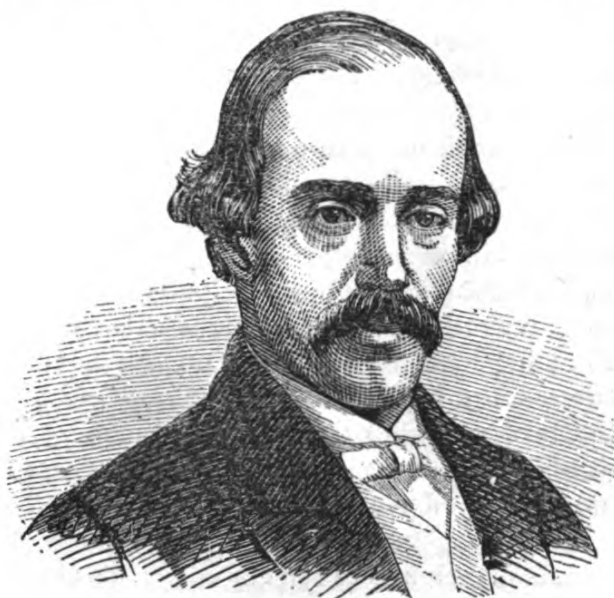
## PAUL B. DU CHAILLU.

**T**HIS gentleman has a world-wide reputation as the gorilla hunter. Few readers of the newspapers have failed to notice, within the last fifteen years, articles on the gorilla, and the wonderful journeyings and exploits of the subject of this sketch in Equatorial Africa. He says: "I left America for the west coast of Africa in the month of October, 1855. My purpose was to spend some years in the exploration of a region of territory lying between lat. 2° north and 2° south. This unexplored region was the home of that remarkable ape, the fierce, untamed gorilla, which approaches nearest in physical conformation and in certain habits to man, and whose unconquerable ferocity has made it the terror of the bravest native hunters,—an animal, too, of which, hitherto, the naturalists and the civilized world knew so little that the name even was not found in most natural histories."

His father resided several years on the African coast. This gave him a knowledge of the languages, habits, and peculiarities of the Coast natives, which he hoped to find serviceable in his interior explorations.

We had the pleasure of seeing his large collection of gorilla skins, and of examining the skulls and skeletons of that wonderful animal, more powerful than any four men. One, which Mr. Du Chaillu him

self shot, whose skeleton and skin he brought with him, stood nearly six feet high and measured fifty-one inches under the arms. The



PAUL B. DU CHAILLU.

chimpanzee, however, has a face and cranium as well as skeleton which more resembles man, except in size, than the gorilla. The gorilla has a mouth like a tiger, with long canine teeth.

This enterprising traveler spent five or six years among the various native tribes of Africa, and his thrilling narratives of his journeyings, of the habits and customs of the people, of the gorilla and other African animals, are interesting in the extreme.

Mr. Du Chaillu is a man of medium height; is light, thin, wiry, and active. His Firmness and Self-Esteem give him independence, persistency, and self-reliance; and his ambition, elasticity, and enterprise, rather than brawny strength and physical power, have served in securing the success which he has achieved.

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### MOTHER ANN LEE, THE SHAKER.

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**T**HE human mind, with its "harp of a thousand strings," manifesting itself through organization, and this organization dependent for its healthy development and training upon a thousand conditions, peculiarity of parentage being an important one, discloses in the course of time a great variety of nature and manifestation. Hence, we have all extremes of disposition and character. One person manifests one phase of human feeling and opinion; another, being differently organized, manifests another and diametrically opposite phase of mind and character. Like the piano-forte, which has a wide range from the highest to the lowest notes, some persons seem to be all high notes, and some all low notes.

If we look at the doctrines of sociology, we find marked diversities, and these diversities have a basis in the nature and peculiarities of the leaders of the different sects and parties.

Taking mankind at large, the marriage of one man with one woman seems to be the law and rule. The variations from this explain some



of the eccentricities of human nature on this subject. There is one class, teaching and fostering polygamy, on the one hand, as one extreme; and we have Shakerism, denying marriage *in toto* to its members, and residing together with a community of property and household, as the other extreme. As a kind of mixture, or intermediate condition, between advocates of polygamy and Shaker celibacy, we have Communism, as illustrated at Oneida, N. Y., in which there is community of interest, property, household, and social relations, the latter regulated by free choice and affinity, and not subject to the restraints as to person, as involved in the laws of marriage. The Shaker, ignoring social commerce, has an unquestionable right to follow his course, and no complaint can justly be made against him.



MOTHER ANN LEE.

Doctrines so diverse as these must originate in the mental peculiarities of the originators. Ann Lee is the mother of Shakerism in America. It is said of her by her biographer that she was strongly impressed from an early age with the sinfulness of sexual commerce, and though she married, and became the mother of four children, who died in infancy, she married reluctantly, yielding to the solicitations of her friends.

We have presented to us a portrait purporting to be that of Mother Ann Lee, as she is reverently and affectionately called. It is what is called a psychometric portrait, and the manner of its procurement will be found in a note at the close of this article. We have caused an engraving to be made of the picture, and if it really were a true likeness of her, we might readily understand that she could conscientiously and very naturally adopt the sentiment or doctrine of celibacy, and release herself from the marriage relation, thenceforth living in the Shaker community according to the doctrines of the society. Her husband, however, after the separation, married again.

This portrait shows a large amount of reflective and speculative intellect, and an excessive development of the organs of Benevolence,

Veneration, and Spirituality. It also evinces very large Ideality and Sublimity, with large Cautiousness. Such a head, if Ann Lee resembled it, could hardly do otherwise than be lifted up into the realm of sympathy, spirituality, and imagination far above the affairs of common life. But it is an abnormal head. If all men could be organized like that, the human race would incline to "sit and sing itself away to everlasting bliss;" to become enwrapped in dreams, imagination, and spiritual ecstasy, and forget the body and the duties and affairs of every-day life. If she had so small a base of brain, and such an immense top-head, it is no wonder her children died, and that she inclined to devote herself to a life of spirituality. How little animal vitality is evinced in that small, delicate face! She was apparently all brain; and nothing but the life and health of her children to divert her from it could have spared her from a career of fanaticism in some direction; and perhaps if they had lived, even that fact would hardly have anchored her to life as mankind generally live it. Does not her early constitutional aversion to the commerce of the sexes explain why she regarded this commerce as the original sin, and the source of all other sin? Does it not explain why she dissolved her marriage ties, and established celibacy as a religious tenet? If all men were organized harmoniously, they might be infallible expounders of truth respecting social life, and the doctrines of celibacy, polygamy, and free love would no longer be subjects of dispute.

She was born in Manchester, England, February 29, 1736, and died in Watervliet, New York, September 8th, 1784, at the age of forty-eight—a long life for so delicate an organization. She was the daughter of a blacksmith who was too poor to afford his children even the rudiments of an education. During her youth and childhood she was employed in a cotton factory, and afterward as a cutter of hatters' fur. In 1758, with several members of her family, she united herself to a society of Shakers, then recently formed in Manchester. For nine years she was deeply exercised in mind, at times the subject of so much inward suffering [from an over-excited brain and nervous system] that she became emaciated and helpless as an infant; while at other times her spiritual joy was unbounded. She communicated to the society of which she was a member the divine manifestations which she claimed to have received, and gradually came to be regarded as an inspired teacher. In 1770 she began to deliver her "testimony against all lustful gratification as the source of all human corruption and misery." For the teaching of this doctrine she was confined for several weeks in the Manchester jail. During this imprisonment she stated that Christ revealed to her in a vision the most astonishing views and manifestations of truth; and after her release she was regarded by her sect as a "mother in spiritual things," and was always called "Mother Ann."

In 1774, Ann Lee, with others of her sect, including her husband, brother, and niece, emigrated to New York for the purpose of estab-

lishing there the "Church of Christ's Second Appearing." In 1776 they settled in the town of Watervliet, near Albany, where Ann Lee became their recognized head. A flourishing society of Shakers remain at this place where the sect in this country was established, and the society at New Lebanon is an offshoot of that at Watervliet. The adherents to the sect are, as a class, not a coarse, animal, passionate people, but are constitutionally better adapted to their mode of life than the average of mankind. They do not believe it necessary or desirable that all should adopt their views and practices—nor do they think it wrong for the people of the world to marry,—celibacy they hold to be a higher state of life—a kind of sanctification of the body and mind to a pure and holy life.

In reference to the portrait, we have received the following explanation from Geo. A. Lomas, editor of *The Shaker*, a monthly journal published in the interest of the Shakers near Albany.

OFFICE OF THE SHAKER, SHAKERS, ALBANY Co., N. Y., }  
May 9th, 1871.

MY DEAR WELLS—The picture is a copy from a crayon purported to be psychometrically drawn by one Milleson, of New York. The picture, while in the hands of the artist, was not recognized by him nor by any of his friends, but they supposed the same to be the likeness of some of the nobility of England. An individual named Trow, also of New York city, took the picture to a test medium or psychological expert, and before presenting the picture, the medium began moving round the room after the marching manner of the Shakers, singing a genuine Shaker song at the same time; at the conclusion of the exercise the medium asserted that the likeness of Ann Lee, mother of the Shakers' faith, was in the possession of the inquirer! There are several descriptions of Ann Lee in our Society differing somewhat; and *one* of these descriptions agrees very uniformly with the portrait, and believed to be genuine by many of our people. I think the head of the picture represents a most extraordinary personage. History, to-day, gives Ann Lee an important niche in the temple of fame for exaggerated spirituality and beauty of disposition; and these you find very palpably displayed in the picture; the features of the lower face I do not admire, the mouth looking as if capable of scolding—the chin too pointed; the nose begins to add beauty to the form, and the brain-house is surpassing beautiful. I expressed to you my doubts of its genuineness solely on the ground of its extreme mentality; for Ann Lee was an ignorant woman, so far as letters were concerned, though speaking above sixty languages while under spirit control.

I am, very truly,

G. A. LOMAS.

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CULTIVATE the physical exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—physical, intellectual, social, and spiritual—that the complete man can be formed.—*Amer. Phren. Jour.*

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WE can not stretch out an arm or a foot, or walk, or run, or leap, without freshening the life-currents of the system; sending new flashes of electric warmth along the nerves and muscles; and scattering a cloud of those blue and black devils that buzz around the ears of poor sedentary pupils, stayers at home, and women imprisoned in nurseries and amid their household cares.

## EMINENT PREACHERS.

**W**E here present the portraits of twelve representative men of the religious community known as "Disciples," or "Christians."

Alexander Campbell during his life was a great man among them as an educator and defender of their faith; and the name Campbellite has by other denominations been applied to this people. The religious movement of which these are living representatives, had its origin very early in the present century, in the United States, in a very prevalent desire among the various Protestant sects to find a basis on which a reunion could be formed. It was believed by many, that human written creeds and formulas of faith, as bonds of union, were a virtual repudiation of the right of private judgment; and, per consequence, there were many small societies in various parts of this country and Great Britain which had broken loose from the various creed-bound parties, and were endeavoring to worship according to the primitive model, with no creed but the Bible.

### SILAS EATON SHEPARD.

Though in the full strength of his mental and physical powers, he is advanced in life, having been born near the beginning of the present century in Utica, N. Y. His early life was spent on a farm, but his intense natural desire for mental improvement has enabled him to surmount numerous obstacles, and carried him with honor through a course of classical, medical, and theological studies. He commenced preaching when he was but nineteen years of age, and has been known

and recognized as an able minister of the Gospel ever since.

As an adjunct means of support, he became a highly successful physician.

Doctor Shepard was pastor of the congregation of Disciples in the city of New York from



SILAS EATON SHEPARD.



CHARLES LOUIS LOOS.

1850 to 1856, during which time the church, which had been in comparative obscurity, was brought into public notice. He has frequently been urged to accept responsible positions over institutions of learning, but has declined all but the presidency of Hiram College, Ohio, of which he was the first president. At the close of the first year he resigned his position, and is at present engaged as pastor of a church in Cleveland.

CHARLES LOUIS LOOS.

Charles Louis Loos was born in France, December 22, 1823. His father, who was an enthusiastic republican, left France for America in 1832, to find a home. While he was in France, Charles had been educated in both the French and German languages, and his knowledge



WILLIAM T. MOORE.

of these enabled him soon to become acquainted with the English. In the fall of 1837 he became acquainted with the Disciples, with whom he united in 1838. He taught school at sixteen years of age, and at seventeen began to preach in the vicinity of



LEWIS L. PINKERTON.

his home, and gave great promise of future usefulness. In September, 1842, he entered Bethany College, where he graduated in 1846. In 1849 he was ordained to the work of the ministry, and removed to Wellsburg, Va., and preached for the church at that place one year.

Having been elected President of Eureka College, Illinois, he moved there in January, 1857, and remained until Sept., 1858, when he returned to Bethany College, having been duly elected to the Chair of Ancient Lan-



WM. K. PENDLETON.



HENRY T. ANDERSON.

guages and Literature in that institution. He still occupies that position.

WILLIAM THOMAS MOORE.

William Thomas Moore was born in Henry County, Ky., August 27, 1832. When nine years of age his father died, leaving a widow and six children, and for a number of years William was the chief depend-



ence of the bereaved family. Thus early were the boy's energy of body and mind called to grapple with toil and care. At eighteen he entered an academy at Newcastle, Ky.; and having passed through a preparatory course, he entered Bethany College, Va., in 1855. In 1858 he was graduated. In the same year he was chosen pastor of



ROBERT MILLIGAN.

the church in Frankfort, Ky. Having been elected to a Professorship in Kentucky University, he in February, 1866, entered at once on the labors appointed to him. In the mean time he had received a call from a congregation in Cincinnati;



JAMES S. LAMAR.

and having ascertained that for the present the duties of his University chair could be met by a brief course of lectures in each session, he accepted the call of the church, and has to the present time very successfully performed the labors of its pastorate.

## LEWIS L. PINKERTON.

Dr. Pinkerton was born in Baltimore County, Maryland, January 28,

1812. In 1835 he attended a course of lectures in the Medical College of Ohio, at Cincinnati. In 1836 he removed to Carthage, Ohio, where he continued to study and practice medicine till May, 1838, when he gave up the profession, in which he had been quite successful,



CHARLES C. FOOTE.



ISAAC ERRITT.

and began to preach the Gospel. In 1862 Dr. Pinkerton entered the army of the United States, as Surgeon of the Eleventh Regiment Kentucky Cavalry. From the beginning of the great struggle for the pres-



ervation of the national existence to the present day he has been an earnest and unflinching loyalist. Besides being a successful preacher and teacher, the Doctor is one of the most accomplished writers in the ranks of the Disciples.

WILLIAM KIMBROUGH PENDLETON.

President Pendleton was born in Virginia, Sept. 8, 1817. He is of English descent, and his ancestors, both paternal and maternal, have from



O. A. BURGESS.

the earliest history of this country occupied distinguished positions in the state and the church. From boyhood his education was carefully provided for. After attending for several years the best schools in the State, he entered the University of Virginia, where, besides



ROBERT GRAHAM.

the academical course, he studied law two years, and was licensed to practice. He was appointed Professor of Natural Philosophy in Bethany College in May, 1841 (the year the college was founded), and has been connected with it ever since as Professor, and much of the time as Vice-President, and now as President. In 1844 he was united to the editorial corps of the *Millennial Harbinger*, and has continued in that relation ever since, being at this time its proprietor and senior editor. On the death of Mr. Campbell, Professor Pendleton was unanimously elected President of Bethany College.

HENRY T. ANDERSON.

Henry T. Anderson was born in Caroline County, Va., on the 27th of January, 1812. He enjoyed the advantage of a good classical education, and began to preach in 1833. From 1853 to 1861 he was engaged at various points in Kentucky, preaching the Gospel and teaching classical schools. In 1861 he began to translate the New Testament, which was published in 1864, and is very popular among the Disciples, and has had an extensive sale. His preaching partakes largely of Scripture exposition. For many years he has ranked as a thorough student, and as an able thinker and highly instructive speaker. He has not been so much a proselyter of the masses, as an efficient instructor of the studious and thoughtful. His has been the work of laying deep the foundation on which others have reared the structure.

ROBERT MILLIGAN.

Robert Milligan was born in the County of Tyrone, Ireland, on the 25th of July, 1814, and came to America in 1818. He graduated in

Washington College, at Washington, Pa., in 1840. In the same year he was elected to the Chair of English Literature in his Alma Mater, in which department he taught for nine years. In 1844 he was ordained to the work of the Christian ministry. His name, however, is better known in connection with educational institutions and periodical literature than in the ministry of the Word. Teaching has been the great business of his life, and he has taught nearly every branch in the college curriculum. He is, nevertheless, an earnest, instructive, and efficient preacher.

#### JAMES S. LAMAR

was born in Georgia, May 18, 1829. In 1850 he was admitted to the bar. Being introduced about that time to a knowledge of the primitive Gospel, he was earnestly desirous of devoting his life to the ministry. He was not willing to assume the responsibility of preaching without a finished education, and he entered Bethany College, where he was graduated in 1854, and ordained in the Bethany church. Soon afterward he was called to the church in Augusta, where, with one brief intermission, he has been ever since, until he was appointed, in 1871, Corresponding Secretary of the Georgia State Missionary Society.

#### CHARLES COOLMAN FOOTE.

This eloquent minister of the Gospel was born in Massillon, O., March 19, 1831. His father was a native of Connecticut, and a descendant of the Puritans. His mother being left a widow soon after his birth, it fell to his lot to be at the expense of educating himself. This was accomplished at various district schools and seminaries in Ohio. From his sixteenth year he supported himself by clerking in a drygoods store, surveying, and preaching and teaching, as circumstances seemed to suggest. He delivered his first regular sermon in Garrettsville, O., September, 1852, since which time the Gospel ministry has been the main business of his life, in which he has been eminently successful. In 1870 he commenced his present labors with the congregation of Disciples in Twenty-eighth Street, New York.

#### ISAAC ERRITT

has a commanding personal appearance; he stands six feet one inch high, with a well-developed muscular organization sustaining a large, active, and powerful brain, which is well developed in the frontal and coronal regions. He was born in the city of New York, January 2, 1820, and was trained from infancy in the principles he now cherishes. From the tenth year of his age he has been dependent on his own exertions for support. Hence the ordinary advantages of high school and college training have been denied him. Yet, while laboring as farmer, miller, lumberman, bookseller, printer, editor, and school-teacher, he has by persevering industry so far overcome these disadvantages, that he occupies a position equal, if not in many respects superior, to many more highly favored than he. Mr. Erritt commenced preaching in

Pittsburg, Pa., in 1840, and at once displayed superior ability. In 1868 he was elected President of Alliance College, Alliance, O. At the end of a year he was, without his knowledge, elected President of the College of Agriculture and Mechanics, of Kentucky University at Lexington, and also to the Chair of Biblical Literature in Bethany College, W. Va. Having determined to devote his main labors to the *Christian Standard*, these positions were declined, as well as new inducements held out by Alliance College.

O. A. BURGESS

was born August 26, 1829, in Thompson, Conn. In the fall of 1851 he entered Bethany College, then presided over by Alexander Campbell, with a view to the "ministry of the Word." He graduated in 1854, making his way by his own labors. His entire stock in money on the day he entered college was "four dollars and fifty cents." After graduating he went to Illinois, where he was pastor of churches in Metamora and Washington. For one year he was acting President of Eureka College. Shortly after this he became pastor of the First Christian Church at Indianapolis, Ind. Over this church he presided for six years. His indomitable energy gave to it an impetus which no circumstances since then have been able to control. Two years he occupied the chair of President of the Northwestern Christian University at Indianapolis. At present he is the pastor of a church in Chicago. About the only objection urged against him in debate is that he "kills his opponent *too dead*." He has held public debates with several of the religious denominations, with Universalists, Spiritualists, Infidels, and Atheists.

ROBERT GRAHAM.

This distinguished preacher and teacher was born on the 14th of August, 1822, in the city of Liverpool, England. On the 1st of January, 1843, he entered Bethany College as a student, having been previously employed as carpenter on the college building. Mr. Graham was graduated in 1847. Soon after he was invited to become pastor of the church at Fayetteville, Ark. Here he eventually established Arkansas College. In 1866 he was elected presiding officer of the College of Arts and Professor of the School of English Language and Literature in Kentucky University. He accepted, and entered upon his work in the following October. In 1867 he resigned this position, and accepted the Presidency of "Hocker Female College," Lexington, Ky., which position he now occupies. He is also associate editor of the *Apostolic Times*.

WE look forward hopefully to the time when teachers shall be so well versed in the science of Phrenology and Physiology that they will be able to estimate correctly the bodily and mental peculiarities of their pupils, and to adapt to each such training and instruction as will secure the highest health of body and vigor of mind. Then would they be qualified for their high position.

## THE ORANG-OUTANG, HIS PICTURE.

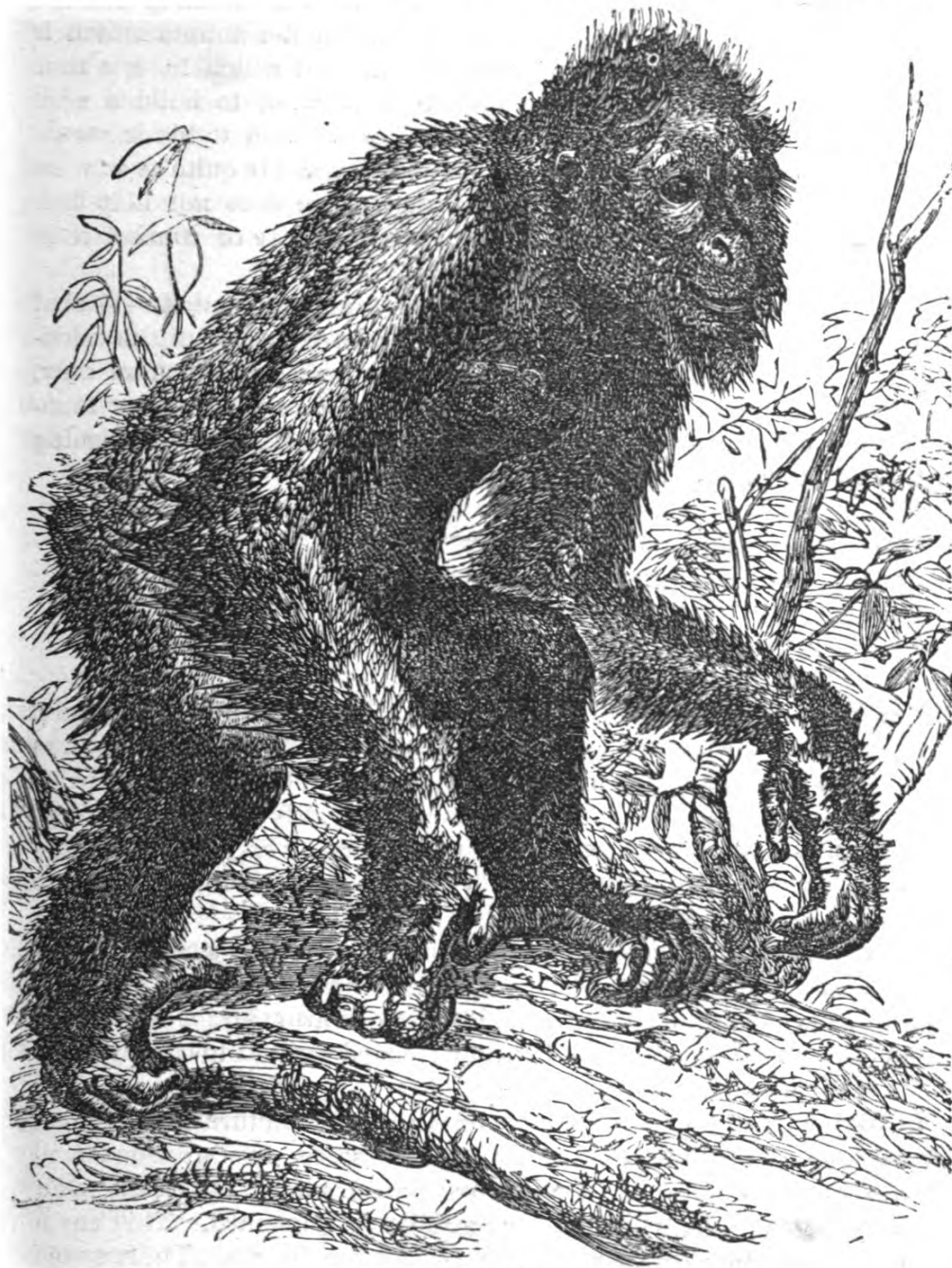
THIS peculiar specimen of "animated nature" has caused the world much speculation. Those fingers and thumbs,—the manual dexterity suggests a relationship with the human race. Since the modern theory of the origin of species, according to development or outgrowth of man from the lower animals, is being discussed so widely, whatever relates to the monkey tribe, whether it be the gorilla—the largest and most powerful of that family—or the orang-outang, or the smaller apes, nothing on the subject is without interest. There are lame places in the arguments. The chimpanzee is considered the most intelligent of the ape family, yet he is comparatively small, rarely standing over three feet high. But he has a far better head than the gorilla that stands six feet high and sometimes weighs three hundred pounds. On another page we present the skull of a gorilla. This orang-outang shows something of a forehead, but it is developed only in the region of the perceptive. The reasoning, moral, esthetical, and sentimental organs are wanting. One reason why people think the monkey knows so much, is because his form is more like that of man. We estimate him more for his appearance and motions than for the real merit of what he does. A dog or parrot exhibits marks of far greater intelligence than is shown by any of the ape tribe; yet nobody thinks the dog or parrot belong to the human race, or that man has grown out of or been developed from him.

The feet of the orang are very unlike man's. Behold the thumb of his foot! the fingers curl under in walking, so that he is obliged to use his hands as well as feet, and sometimes swings himself between his long arms as if they were crutches. He is organized for arboreal life.—for climbing trees and swinging himself from branch to branch; and the arms are larger and stronger than the legs, and nearly twice as long, for when the animal stands erect he can almost touch the ground with his hands. He is, in fact, four-handed, and monkeys with prehensile tails have the equivalent of a fifth hand.

As an evidence of the want of intelligence on the part of the monkey tribe, it may be stated that their arms and hands are so adapted to dexterous performances that they could use tools. There is no reason in the world why the orang or gorilla should not be able to handle the broadaxe, augur, plane, saw, chisel, hammer, axe, or gun; but his head lacks the brains, the intelligence to guide his manual facility. The monkeys at Gibraltar, being numerous, when the ship carpenters leave their work at night, these chattering "*forefathers* of the human race" canter down and warm themselves around the fires which have been kept burning during the day; and though there are chips and pieces of wood in abundance, which they could readily handle, they never replenish the fire with fuel, and thus keep it up during the night. And though they see the men throw wood on the fire during the day, they have not the slightest conception of the relation existing between

fuel, combustion, and warmth. So they draw nearer and nearer to the expiring embers until the fire is gone ; and then scramble back to their holes in the rocks.

Moreover, all the monkeys in the world, even trained ones, if not



THE ORANG-OUTANG.

trained in that, might see a boy with a bow and arrow strike down fruit from the tree, and never think of using the bow for the same effect ; though their hands and strength qualify them amply to use the bow and arrow. They would see no relation between the bow and

the bringing down of fruit. REASON—that human faculty—is lacking. He has perception; so has the dog and horse. No animal without perception is complete. But when the line which divides animals and men is crossed, instantly reason, moral sentiment, aspiration, invention, and all the spiritual conceptions are evinced. The monkey has not advanced since his acquaintance with man, and the animal which is taught by man can not teach his companions that which he has thus acquired. Instinct teaches an animal to burrow, or to build a nest, according to his nature, and experience does not add to his sagacity. The young bird builds a nest the first time, and she is quite as wise as her mother. Instinct taught her and experience does not help her. Instinct has taught her young, and it needs no advice or counsel from its mother.

When the realms of instinct and reason are interblended,—shaded into each other,—we may begin to look for evidences of the development theory as applied to man; but while animals have instinct only, and not reason and moral sentiment, we must cross the line of manhood and enter a new creation or order to find these distinguishing marks of the “image of God.”

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## JOHN A. ROEBLING,

THE GREAT ENGINEER OF SUSPENSION BRIDGES.

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**T**HE sudden death of Mr. Roebling, the distinguished civil engineer, awakened a strong emotion throughout the country. He was born June 12, 1806, at Muhlhausen, in Thuringia, Prussia. He received the degree of C. E. from the Royal Polytechnic School at Berlin, and it is worthy of notice that the subject of his graduating thesis was “Suspension Bridges.” With this class of structures his name will ever be identified.

He came to the United States in 1831, and bought a considerable tract of land near Pittsburg, Penn. He soon after commenced the practice of his profession, and continued it upon various railways and canals for more than ten years before the time ripened for him to carry out his ideas of a suspension bridge.

In 1844, having previously commenced the manufacture of wire rope, he was awarded the contract for reconstructing the wooden aqueduct of the Pennsylvania Canal across the Alleghany River, upon the suspension principle, which he successfully accomplished. This aqueduct consisted of seven spans, each 162 feet in length. The wooden trunk which held the water was supported by two continuous wire cables, seven inches in diameter. The suspension bridge across the Monongahela at Pittsburg succeeded. This bridge has eight spans 188 feet long, and the cables are four and a half inches in diameter.

Mr. Roebling contracted, in 1848, to erect four suspension aqueducts



on the line of the Delaware and Hudson Canal, all of which were completed in due time. In 1851 the great suspension bridge at Niagara was commenced, and was completed so that the first locomotive crossed in March, 1855. This was an engineering feat that compelled the universal acknowledgment of Mr. Roebling's great genius.



JOHN A. ROEBLING.

The subsequent works of Mr. Roebling were the bridge over the Alleghany River at Pittsburg—the most elegant suspension bridge, probably, on this continent—and the Ohio bridge at Cincinnati, completed in 1867.

His name and reputation have acquired a greater prominence within the past few years because of his zealous activity in connection with the great East River bridge, which is to connect New York city with Brooklyn. His plans and specifications were accepted as the most practicable, and he was engaged for some months previous to the acci-

dent which caused his death, July 22d, 1869, in perfecting the surveys of the river banks, and other matters preliminary to the actual beginning of the great work.

The injury he sustained was received while examining the approaches of the projected bridge. Being absorbed in some measurement, he did not notice a ferry-boat coming into its slip, which, colliding with the rack, forced it back, and so crushed his foot.

Mr. Roebling left a son, who has given his whole attention to the same line of business, and who is said to be fully competent to carry on the work so well designed by his father.

The work upon which, at the time of his death, he was just entering—the bridging of the East River by a single span, 1,600 feet long—was with him a favorite idea for several years before it attracted much attention from those most nearly interested.

There is no doubt that the plans which he had so carefully and studiously matured for this magnificent projected bridge are being followed by his son, who has been selected to succeed him as chief engineer.

His life, character, and habits afford a splendid example for young men. He entered upon life without means or influential friends. His honor, his earnestness of purpose, and perseverance against all difficulties and the prejudices of men who opposed and sometimes ridiculed his projects, secured for him both.

Mr. Roebling had a full-sized brain on a well-proportioned body; a very active mind, in keeping with his clearly marked Motive-Mental temperament. His Constructiveness, Concentrativeness, Firmness, and Self-Esteem were large. His perceptive organs were also large and active. As a whole, the head and body were well formed, and the character was in harmony with the same. It was by close industry, by the use of his faculties, not in themselves remarkable, that he gained fame and fortune.

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## THE FEET—THEIR DRESS AND CARE.\*

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**I**N no department of dress or costume has there been shown more impropriety or disregard of nature's requirements than in the foot-coverings which have been in vogue among the nations claiming the highest civilization during the past one hundred years. Figs. 1 and 2 represent the foot and the bones of the foot in their natural shape. Disfigurements thrust themselves upon our attention every day: crooked feet, stumpy feet, flat feet, feet with enormous joints, feet with crossed toes, with nails grown in, with corns hard and corns soft, with callosi-

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\* **THE FEET—THEIR DRESS AND CARE:** Showing their Natural Perfect Shape and Construction; their present Deformed Condition; and how Flat-foot, Distorted Toes, and other Defects are to be Prevented or Corrected; with Directions for Dressing them Elegantly yet Comfortably; and Hints upon various matters relating to the General Subject. With Illustrations. 12mo; pp. iv., 202. Price, \$1 25. New York: Samuel R. Wells, Publisher, 1871.

ties on the bottom, or on the sides, or on the heels, etc.,—any of which infirmities affect the sufferer's gait and render his walking more a pain than a pleasure. Now, the principal causes of these depravities are

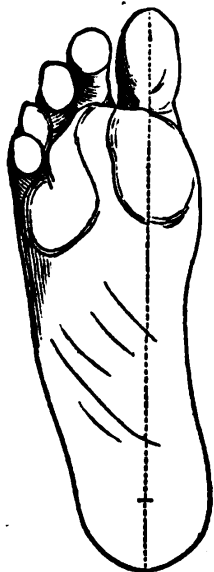


FIG. 1.

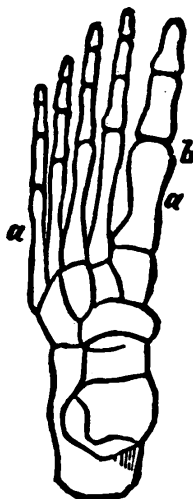


FIG. 2.

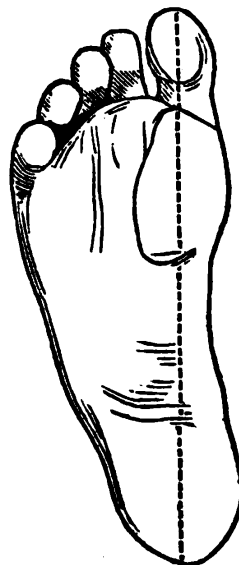


FIG. 3.

found in the earnestness with which people follow the mandates of fashion with respect to the shape of boots and shoes, quite ignoring the adaptation of the "style" to the shape and condition of their feet.

The great toe plays the most important part in walking, and unless it be free to exercise its function in that particular, the ease and naturalness of one's walk will be more or less impaired. The springy, elastic tread of the Indian, so



FIG. 4.

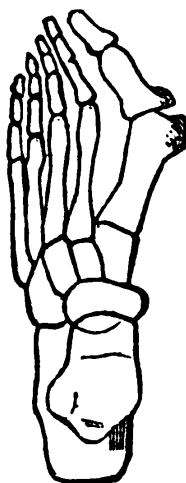


FIG. 5.

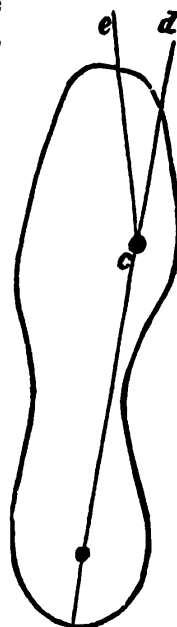


FIG. 6.

much remarked upon by travelers in the Western wilds, is due to the fact that his moccasins in no way hamper the play of every part of his feet (fig. 3).

One's foot has a right to grow in all directions in accordance with the symmetrical rule of development in the case of the person, and any method applied to dwarf or modify that growth must result in injury. That form of covering only is suitable which gives to all the toes the freedom which properly belongs to them, and to that form the shoemaker should endeavor to approximate. The shape of the shoe which produces such a deformity as seen in figs. 4 and 5 can not be too much censured, and yet this deformity is very common. The shape of the sole determines the general outline and style of a shoe; that which is very generally in use is fairly represented in the accompanying fig. 6. A reference to fig. 1 shows how disproportioned such a shape is to the natural foot.

Narrow-toed shoes and boots contribute to the production of corns, callosities, inflamed and enlarged joints, bunions, etc.; high heels also do their share in the same direction. They cause the foot to pitch downward on the toes, and thus crowd the latter into a smaller space than they would settle in were the heels but reasonably elevated. High heels to-day are fashionable, particularly with the styles of shoes worn by the ladies. It is intended by nature that the heel should perform the major duty in sustaining the body, therefore an adjustment which throws the bulk of weight forward upon the ball and toes of the foot can not fail to be productive of injury.

It is particularly important that parents consider the suitability of the shoes worn by their children. By permitting a child to wear an ill-shaped and too short shoe, perhaps because the mother wishes its foot to be small, the result will soon exhibit itself in a distortion, which will become worse and worse if the imprudence be persisted in. If parents but half do their duty for their children in this matter, *i. e.*, select those shoes from the prevailing unnaturally shaped styles in the market which come nearest to what common sense and anatomy prescribe, they will save them from much torture and mortification in their after-years, and bless them with far more pedal comeliness than is now the rule.

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**MEMORY.**—The human mind in this life may fail to recall or recollect, but all it learns will be remembered eternally. Some evince in this life this wonderful power of recollection; but hereafter all shall remember the facts of life as well as any remember them here. The notorious Count of St. Germain is a wonderful instance of the power of recollection. Any newspaper he read once he knew by memory, and was furnished with such a gigantic, comprehensive power of numbering, that he retained a series of a thousand numbers, which he could recite forwards, backwards, and pulled out from the middle. From the court of Henry III. in Cracow, he demanded one hundred packs of picket cards, mixed them together in disorder, let him name all the succession of the cards, ordered it to be noted down exactly, and

then repeated them, following one after the other, without being wrong once. He played almost every musical instrument, was an excellent painter, and imitated any handwriting in the most illusive manner. He had but one passion—playing all games with absolute mastery. In chess, no mortal had vanquished him, and in faro he could break every bank by calculation.

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## PROGRESS OF PHRENOLOGY.

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**T**HIRTY-THREE years ago Phrenology was but little known in this country; and comparatively few understand it to-day. At that time the PHRENOLOGICAL JOURNAL had a bare existence, with a few hundred subscribers. There was, perhaps, but a single American book on Phrenology, and that not very widely read. Now, we have a long list of publications—several heavy volumes, and a large number of medium size. Of these we have published hundreds of thousands of copies. They are read more or less wherever the English language is spoken. The PHRENOLOGICAL JOURNAL, which was a thin pamphlet in the beginning, has come to be, as to size and appearance, a magazine of the first class, having a circulation of more thousands than thirty years ago it had hundreds. Now, Phrenology is understood by many clergymen, and constitutes the flavoring element of all their discourses. They employ it as the proper means of analyzing the human mind and comprehending its complex nature, which for ages has been a mystery. It is working its way into our courts of justice. When a criminal is arrested, his phrenological developments are considered as to whether he is so organized as to be responsible. It has found its way into schools and colleges; systems of education are modified. Modes of treating criminals, and especially of treating the insane, have been reformed. Parents, in their domestic management, have sought its aid, and been guided in the proper treatment and training of their eccentric and peculiar children. It has been consulted relative to the selection of proper vocations, trades, and professions. There are many families who would not think of putting a boy to a trade or profession without first consulting Phrenology; and though they are not sufficiently versed in the subject to decide the questions satisfactorily for themselves, they seek the aid of those who make Phrenology a profession. The question What can I do best? is now often asked with all sincerity; not “What would I like to become?” but “What am I best fitted to become?” This we regard as one of the main features of the value of Phrenology. If all men could be rightly placed, could have congenial occupations in which their talents and their tastes could be combined, success, prosperity, and ultimate happiness would be the result. Phrenology has already done this for thousands, and the day is not distant when millions of our countrymen will seek phrenological aid, in reference to the great duties

and events of life, as we seek engineering aid if we wish to construct a railroad or navigate a ship.

Phrenology is also seasoning literature. The novel writer describes his characters according to phrenological principles. The daily press speaks of men with "foreheads villainously low," with "strong development of the animal propensities," with "little or no Cautiousness," with "a predominance of Self-Esteem and Approbativeness." These phrases are becoming so common that the people who have not fought this battle, and seen Phrenology endure its early history of opposition and ridicule, would hardly recognize the fact. They hear Phrenology spoken of and referred to as a matter of course. They do not know when it was not so, and, we may say with pleasure, many thousands would as soon think of disputing the multiplication table as to doubt the genuine truth of Phrenology—and they are right.

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### SELFISHNESS AND LIBERALITY.

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A MORE glance at these portraits will be sufficient to show the marked contrast in the shape of the heads, as well as in the expression of the faces. One need not be a professional phrenologist or physiognomist to see the difference in the form of these heads



FIG. 1.—FLEMMING.



FIG. 2.—SHAFTSBURY.

and in the expression of the countenances; and we fancy a child would instinctively look upon one as hard, selfish, and unkind, and upon the other as benevolent, sympathetic, and good. Fleming, fig. 1, is thus described by a former apprentice of his:

"I can truly say that he was one of the worst characters that I ever knew and ignorant to a degree that perfectly amazed me. He was a most profane swearer and a vile drunkard, and withal he had plausi-



bility (large Secretiveness), so that he could, and did, impose upon almost all with whom he came in contact. He had a small head, which swelled out above and behind the ears; his forehead was 'villainously low' and retreating, and the vertex of the head very high, but rapidly declined toward the forehead, and also sloped downward from the parietal (or side) bones. His harshness and cruelty almost exceeded belief."

It does not need a cultivated eye to see that low forehead, indicating a weak intellect and small Benevolence. The broadness of the head about the ears shows strong animal and selfish propensities, such as Destructiveness, Combativeness, Alimentiveness, Acquisitiveness, and Secretiveness, giving the tendency to be severe, quarrelsome, intemperate, greedy for property, and sly and deceptive in character. The high crown of the head indicates large Firmness, which, in such a head, gives a stubborn, determined spirit; also large Self-Esteem, which, acting with his strong propensities and deficient moral and benevolent dispositions, led to feelings and acts of tyranny, obstinacy, unkindness, and cruelty.

The head and face of the moral and amiable Earl of Shaftsbury, fig. 2, present differences of form and expression as marked as were the contrasts in character. Anthony Ashley Cooper, Earl of Shaftsbury, was born in London in 1801, and graduated at Oxford in 1822. He is noted for his philanthropic efforts for alleviating the condition of the working-classes, and in behalf of religion and other reforms. The great height and fullness of the front and top-head show large Benevolence and Veneration, while the lightness and thinness of the side-head, above and about the ears, indicate a lack of severity, cunning, and selfish love of property. And the face, how mellow and benignant! one which a child or a beggar would approach with confidence.



FIG. 3.—A MISER.

In fig. 3 we have the head and face of the miser. See how broad the head is upward and backward from the outer angle of the eyebrow, and upward and forward of the ear, indicating a large development of Calculation, Acquisitiveness, and Secretiveness, the faculties



FIG. 4.—A LIBERAL.

chiefly used in getting, prizing, and hoarding property. Observe the face; see how overmastering Acquisitiveness and Secretiveness compress the lips, corrugate the forehead with irregular furrows, and pinch and purse up every feature. Fig. 4, on the other hand, presents a most marked contrast in nearly every respect. The side-head backward from the external angle of the eyebrow, and all about the region of the ears, is narrow and thin, showing small Acquisitiveness and Secretive-

ness. Contrast the two heads and mark the difference. The top-head is high and full in the region of Benevolence, Veneration, and Conscientiousness, while the miser is moderate in these respects. The face, too, is very different. How open, frank, liberal, and kind, the expression! how soft the eye! how mellow the mouth! how calm and kind the entire face!

## MY EXPERIENCE IN PHRENOLOGY.

BY MRS. M. A. DENISON.

**W**HEN I was very young, I borrowed my uncle's phrenological chart and conned it over, and after a time every member of our household, from gray-haired grandfather down to the very cat, had to submit to my manipulations.

My thoughts by day and by night ran upon that particular study—now, a science established, and controlling many minds; and if I had learned properly to estimate my capabilities, I might have made a first-rate examiner—who knows?

Every visitor who came to our domicile learned that "Mary could read heads first-rate," and Mary, of very diminutive stature, had often to stand on a stool behind the willing victims and finger their bumps.

Mother Bowles, an old nurse, and a great favorite with us children, came to see us one day. Her physiognomy was, to say the least, peculiar. Her nose was so set that I can liken it to nothing but a small triangle in the flesh, and her eyes were continually looking past each other.

I well remember what a time she had in taking off her elaborate dress-cap, under which she wore another of silk, then untwisting her parti-colored hair, with many "bless-me's!" and "la, sakes!" and also with what reluctance I passed my hands under the poor, thin, wispy locks.

But such a head! if each particular hair did not stand up, I am sure each particular bump did. It was none of your smooth, unangular craniums, but as ridgy as the horns of a rhinoceros.

"Laud a massy me!" she cried, her hands extended, while my brother Ben sat at a distance drawing her portrait and laughing to himself.

"Mother Bowles," said I, "you've got an awful bump here, and it's Philoprogenitiveness."

"Laud, I haven't got anything like that, have I?" she asked.

"Yes you have; it's the biggest bump in your head."

"Well, I never knowed it," said the old lady, with a rueful look; "I s'pose I can't help it, though. 'Twon't do me any great harm, will it, after all these years?"

"I never heard of that sending any one to State's Prison,—did you, Molly?" chuckled Bob.

"Look here! I won't have anything to do with it," cried Mother Bowles, catching up her cap in her nervous fashion. "If I've got such

things in my head, I don't want to know it. Children can teach their grandmothers now-a-days; not that I am above bein' taught by a child, but I'm not going to have *my* fenologies made public property."

"But it's good," cried Ben.

Her hands were stayed.

"Yes, it *is* good, Mother Bowles," I said.

"Laud a massy!—tell a body what it is, then. Such a powerful long name as that ought to be good for something."

"Well, it just means that you love little children dearly."

"Lauds! you don't say! well, it's as true as gospil. You're all my children, every one on ye, and my children are al'ys cute. Never had a simple one out o' the hundred an' thirty; some on 'ems nigh twenty-year-old to-day. Well, what else are you going to tell me?"

"You like good things, don't you?" I asked, "candies, and sweets, and everything that tastes nice?"

"Well, I reckon I do. It's a sort o' failin' of mine, I al'ys thought. I'm a real child for peppermint-drops, to this day, and al'ys have 'em in the house. Why, the girl's a witch. When Seth—he's my grandson—comes in from the city, he never forgets to bring me a box o' the best—the rale stuff, and I tell you I do enjoy 'em."

"You think a good deal of your minister," I said.

"There you hit it; I guess I do. Why, there ain't nothin' I wouldn't have on my table for the minister, blessed man; and my seat's never vacant in the tabernacle, not if I can help it. *Them's* privileges I couldn't do without. Everything else I can—but not the gospil."

And so I went on, questioning, and she expressing her wondering surprise, until, about an hour afterward, with both caps safely mounted on her yellowish-gray hair, she turned about and looked at me as if I were some heathen curiosity.

"Well, I never, Miss Willis," speaking to my mother, "see such children as yourn. They beat everything. Where in the world did your Mary learn so much? Why, laud! I sh'll never feel as if I owned myself—which I don't, the Lord forgive me, when I came to your house—and she's a little one yet, was the littlest of all when she was a baby. Cur'us how knowledge does run and spread over the yearth; I didn't know there was anything o' that kind in *my* head."

Mother Bowles spread the news, and our company increased.

Mothers brought their sons, and maiden ladies brought their knitting. As we were social people, and never minded the trouble, it did not matter much; but I always knew what was coming when the maiden ladies screwed their faces up very tight and gave a half-scared glance around the room as they asked, in a suppressed whisper, if I wouldn't "tell their heads." Of course, I was always pleased to do so, and sent one of them off in a terrible rage because I told her she liked the company of gentlemen better than that of ladies. It proved to be true.

Another, who always went by the euphonious name of Aunt Sadice,

—the children used to whisper that she was christened Saducees,—came to our house one afternoon with a small basket of cherries for me, but when pressed to stop declared that she was in a dreadful hurry. As she kept giving me peculiar glances, however, and sat nearly an hour after proclaiming that she *must* be going, I took pity upon her, and asked her if she didn't want me to examine her head.

"Laud! there's nothin' in it of no consequence, I guess," said Miss Sadice; "but then, if 'tain't any trouble, I *would* like to know whether any of uncle Keziah's fambly is sick."

"But," said I, "I don't tell anything like that."

"Oh, ye don't? Why, there's a man over in Berks that tells all sorts o' things by the bumps, whether you're going to get married, and how your folks is. I thought you had a gift, too."

"She means a clairvoyant," said mother; "Mary only tells your disposition, and such things."

"Laud! I know my own disposition, I should *hope*," retorted Miss Sadice. "I sh'd like to hear something I don't know."

"Perhaps she will tell you," said mother, laughing inwardly.

"Pray don't mention Deacon Sykes," murmured the fair spinster, as she blushing sat down,—by which little speech I lost my composure, and had to go out for a glass of water, and be a long time drinking it.

After she had gone, I said to my mother, "If I hadn't known Miss Sadice, I should have said she had a propensity to take other people's property."

Noticing a peculiar smile on my mother's face, I inquired the reason, and—well, I learned that the neighbors were particularly watchful when the unfortunate woman was around, and that she had been known to purloin a few articles of value. That established my faith.

Not long after Miss Sadice's visit, a neighbor with whom we had recently become acquainted, brought over her Peter—said Peter being a stout boy of twelve or thirteen.

"Your Mary can tell most everything," she said to my mother; "I wish I could learn what trade that boy is fit for."

Peter grinned in my face, and I grinned in Peter's face. Evidently, he was quite unaccustomed to girls. What a short-haired head it was! almost as smooth as a bullet. Peter's mother stood wistfully by.

"It don't do much good to send him to school," I said.

"Not a bit," echoed his mother.

"And I don't think he will ever stick to a trade of any kind."

"Been to 'em all," said Dick, with a giggle,—"*you're* bully! I don't want no trade." His mother's face was the picture of distress.

Not long after that I learned that Dick had been sent to sea, the great longing of his life,—and to-day he is a jolly, red-faced captain, and the owner of two of the finest ships that sail the ocean. So much for Phrenology.

I might tell of many more experiments on my part, and of their almost wonderful correctness, but time and space will not permit. I can

only add that I have always been a firm believer in Phrenology, that under my advice, as I became older, a few children with glaring peculiarities or unusual faults have been so molded in consequence of attention to the laws of this science, that the world has gained, instead of lost, by their happier culture.

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## TAKING PLASTER CASTS.

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**F**OR this purpose calcined plaster is used. It can be procured in cities by the barrel or smaller quantity. **Mixing:** This is done with cold water, sufficient plaster being put in to make the substance about as thick as thin batter. Plaster of this description will set and become hard in a few minutes, so that it has to be worked quickly, and considerable skill in its manipulation is required. In forming a mold upon an irregular surface, it must be made in as many pieces as is necessary to permit the mold to be lifted off. If an apple or an egg, for instance, is to be cast, one end of the egg may be pushed half way into sand, and then the plaster poured from a spoon upon the portion which is exposed; it will flow over and adhere to the surface. When it is half an inch thick it may be allowed to stand for a few minutes, and the whole matter lifted from the sand, the edge of the plaster being carefully shaved with a knife to make it smooth, and some flaring holes bored with the point of the knife in order to make dowels to hold the two halves of the mold in place. The edge of the first half of the mold where the joint is to be, should be oiled; then let the plaster be put over the end of the still exposed part of the egg, coming down against the edge of the half of the mold already made. A sufficient amount should be put on to make the mold as thick as the first half; let it stand twenty minutes, and by a gentle effort the mold will come off, leaving an orifice exactly the size and shape of the egg. A hole should now be cut at the joint through which to pour the material for the cast, like that in a bullet mold. Let the mold be now oiled completely and tied together, then wet up some plaster and fill the mold full and roll the mold, so that the plaster will cover all the surface, and when it has stood twenty minutes to get set, the mold may be removed, and there is a cast of the egg.

Taking casts of the face and head is a more difficult task, and we recommend no person to try it until he has made at least twenty-five casts of the human hand or of various other articles.

**TO TAKE THE CAST OF A HEAD.**—Let the subject be laid down on the back, and cloths brought around the head at the ears as if the head were buried in a pillow up to that point. Fill the hair and eyebrows and lashes with paste made of rye flour and cold water, and lay the hair in smooth folds or masses; then oil it, and with a spoon, beginning at the forehead, pour the plaster on, and let it flow down till it strikes the cloths that surround the head. Leave the nostrils open, and with

skillful manipulation this can be done; or quills surrounded by cotton may be nicely put into the nostrils to breathe through. The eyes must be closed, and the face kept in a quiet state. When this mold is made, say half an inch thick all over, and has been allowed to remain till it gets set, it must of course be removed, the edges whittled, places for the dowels bored, the edge of the mold oiled, and the mold put back on the face again. The subject may then lay his head forward with the face firmly in the mold, the hair of the back-head having been filled with paste and laid as desired; the back half of the mold may now be made like the first. If the hair sticks to the mold, a pair of scissors may be used to clip off such hair as adheres. Generally, the mold of the face has to be sawed through the center exactly up and down before taking a final cast, because the wings of the nostrils, sometimes the external angle of the eyebrow, of the cast will not draw from the mold. Sometimes a thin mold is made on the face and head, and is wet inside with soapsuds, and then the whole interior is filled up with plaster solid; then the mold is carefully chipped off, leaving the cast of the head entire. That head may then be polished with sand paper, and the eyes in the cast be opened, and the hair be built up handsomely with potter's clay; then a new mold in small pieces must be made that will draw from the ears and other parts nicely. That mold is to be dried, finished, and oiled with linseed oil till the surface becomes hard like paint; then, when used, it must be oiled with sweet oil.

We repeat, that we do not recommend people to undertake casts of heads until they have tried other things and become familiar with the working of plaster.

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**LONGEVITY IN MAN AND THE LOWER ANIMALS.**—The duration of life of larvæ in closely allied forms varies from four hours and more to a week. Fleas are said to live as long as nine months. Fish have great tenacity of life. The crab is stated to have reached one hundred and fifty years. A pike which was taken at Halibrun in Suabia, in 1470, weighing three hundred and fifty pounds, and measuring nineteen feet, had a ring attached to it bearing an inscription which, if genuine, would warrant us in believing the age of the fish to be two hundred and sixty-seven years. The toad lives thirty-six years, the frog twelve to sixteen years; and tortoises must have seen many years, if we may judge from the sizes to which they attain. Parrots and geese reach an age between one hundred and one hundred and twenty years, and falcons and ravens outlive one hundred and fifty years; but the little wrens live only two or three years. Of mammals, the whale and the elephant have the longest term of existence, living as they do over one hundred, perhaps two hundred years. The horse lives twenty-five, but sometimes reaches forty years; the sheep and goat twelve years; the lion from twenty to fifty years. Man, there is no reason to doubt, has lived over one hundred years; but it is only among highly civilized nations that satisfactory



data can be obtained regarding his longevity. A minute investigation of the conditions that conduce to length of life goes to support the theory, that the longevity of animals is influenced by their amount of procreative power, and their ability to sustain wear and tear.

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## THE TEACHER.

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**T**HIS most important post of duty requires no mean order of capacity and talent. Some suppose if a person be genial, good-natured, a good scholar, and have force and pride enough to control the rough boys, he is qualified for a teacher. Though these qualities are requisite, they are by no means the only ones called for in the teacher, when it is remembered that the young require to be molded in all that belongs to a noble humanity, and that in proportion as they are weak and wanting in these qualities, is there the greater need that the teacher should have a surplus, an overflow, to supply the deficiencies of the pupil, and lead him to look to his teacher as an embodiment of wisdom, goodness, and power. It is not enough that the teacher have education, or that he can communicate his knowledge, nor that he has governing power. He must have these, and in addition he should have both the moral and social affections strongly marked.

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## MENTAL CULTURE.

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**E**DUCATION does not so much create faculty as it trains and invigorates it. It is to the mind what the grindstone is to the axe, giving it sharpness, not necessarily adding quality. A little more than this, however, is true, when we apply it to the culture of the mind; the very process of thinking and study has a tendency to work out the dross, thereby refining it, like hammering iron on the anvil; but the training of the mind, of which we hear so much among educationists, is that to which we now allude. It is not so much that the mind by exercise gains facility of action through habit, as that it learns the *law* of its own action. It finds out its own natural channel, and like the river, wears it broader, deeper, and straighter, as it may have occasion; while the untrained mind is like a river emptied out upon an unmarked prairie, having no channel sought out adapted to its use, and thus left to spread and wander and stagnate.

Education has an effect upon the mind analogous to that of the training of a horse to work in the harness. When first put to service, the horse may be strong; but the collar feels strange to his neck, and often chafes it. He is strong, but knows not how to use his strength to advantage; but by habit his muscles become more vigorous and harmonious in their action, until at the end of twelve months, without, in reality, being a pound heavier, or any stronger, he can move a load with ease, which at first it would have been impossible for him to start.

## PROFESSIONAL INSTRUCTION IN PRACTICAL PHRENOLOGY.

**F**OR more than a quarter of a century, during each winter, we have given, at our CABINET in New York, private and popular lectures for the instruction of ladies and gentlemen who desire to become sufficiently acquainted with Phrenology for their every-day use; and many merchants, artists, students in divinity, law, and medicine, parents, teachers, and others, availed themselves of these opportunities. But these popular lessons are not sufficiently specific and critical to meet the wants of those who desire to make practical Phrenology a life-profession.

A demand exists for more thorough instruction, and, accordingly, for several years past, we have given instruction to classes of persons who desired to become professional teachers of the science. Each of the pupils thus taught has received at our hands a certificate of his attendance upon our instructions, which is a voucher that at least he has submitted himself to that training and drill the valuable results of which it would require many years of unaided practice to obtain. Honest, intelligent, moral men, with a missionary spirit, good common sense, and a fair education, we welcome to the field, and will do what we can to aid them in acquiring the proper qualifications to teach and practice this noble and useful science.

We propose to open our next annual class on November 1st, 1871, two months earlier in the season than formerly, in order that students may be prepared to enter the lecture field at the proper season. Those who desire to become members are requested to give us early notice. The class of 1871 will be opened on the 1st of November.

In the forthcoming courses we propose to teach students how to lecture and delineate character on scientific principles; how to become practical phrenologists. The science needs more public advocates, and it is our desire to aid those who can, by proper training, do it justice. The world will extend its respect and patronage to all who are qualified to deserve them.

**THE SUBJECT WILL BE ILLUSTRATED BY OUR LARGE COLLECTION OF SKULLS, BUSTS, CASTS, AND PORTRAITS.** Among the topics treated in the course of instruction, the following will receive attention:

**Outlines of Anatomy**, particularly of the Brain and Nervous System, and also of the Vital Organs; their offices in the maintenance of bodily vigor and proper support of the brain.

**Physiology**; its general laws; influence of different kinds of food; laws of digestion and assimilation; effects of stimulants, and the influence of bodily conditions, as affecting the mind.

**The Doctrine of Temperaments**, as giving tone and peculiarity to mental manifestations, also as affecting the marriage relations, or what constitutes a proper combination of temperaments for parties entering into the marriage state, with reference to their own happiness, and also to the health, character and longevity of their children. This branch of the subject will be copiously illustrated.

**Comparative Phrenology**—the mental development and peculiarities of the animal kingdom; embodying some curious and interesting facts relative to the qualities and habits of animals.

**Human Phrenology**: mental development explained and compared with that of the lower animals; instinct and reason; the phrenology of crime; Idiocy; its causes and management; Insanity, its causes, and how to treat it.

**Location of the Organs**: how to find them and estimate their size, absolute and relative, a matter of great importance—indispensable to the practical phrenologist.

**The Elements of Force**—courage, energy, and industry,—and how to estimate them in the living person, and train them to become the servants of virtue and of success in life.

**The Governing and Aspiring Group of Organs**, their influence on character and in society, and the mode of estimating their power and regulating their action.

**Self-Perfecting Group of Faculties**, their location, and how to judge of their size and influence in the economic and decorative phases of life.

**Division between the Intellectual and Animal Regions of the Brain**: how to ascertain this in a living head.

**Memory**, how to Develop and Improve it; its nature, quality, and uses.

**The Reasoning Faculties**, and the part they play in the great developments and duties of life. How to judge of their size, and how to cultivate them.

**Examination of Heads** explained—practical experiments; heads examined by each of the students. Under this head, students will be thoroughly trained and instructed how to make examinations, privately and publicly.

**The Combination of the Organs**, and their influence on character. How to ascertain what organs most readily combine in an individual, and how to determine his mental tendency or leading traits of character.

**The Moral Bearings of Phrenology and a correct Physiology**: home training of the young, and self-culture; Phrenology applied to education, to matrimony, to legislation, and choice of pursuits.

**Matrimony**; its laws, and the proper developments of body and brain, for a true and happy union. How to determine this.

**The Natural Language of the Faculties**; its philosophy and bearing on the reading of character as we meet people casually as strangers.

**Physiognomy**—Animal and Human; or, "Signs of Character," as indicated in the face, form, voice, walk, expression, and so forth.

**Ethnology**, and how to judge of Nativity and Race, including Resemblance of Children to Father and Mother.

**Psychology, Mesmerism, Clairvoyance**, discussed and explained.

**Objections to Phrenology Considered**. How the skull enlarges to give room to brain; the frontal sinus; fatalism, materialism, moral responsibility.

**Elocution**, how to cultivate the voice. Eloquence, how to attain the art.

**A Review and answering Questions** on all points relating to the subject by each student.

**How to teach Phrenology**. Instruction as to the best method of presenting Phrenology and Physiology to the public, by lectures or classes; not only how to obtain an audience, but how to hold it and instruct it.

**Dissection and Demonstration of the Human Brain**, in detail, giving the students a clear view of this crowning portion of the human system.

The course will consist of Fifty or more private lessons; and it is proposed to give at the rate of two or more daily till completed; though the wishes of the class will be consulted.

The works most essential to be mastered are "How to Read Character," \$1 25; Phrenological Bust, showing the location of all the organs, \$2.

The following are exceedingly useful to the student, and they should be read, viz.: Memory, \$1 50; Self-Culture, \$1 50; New Physiognomy, with one thousand illustrations, \$5; Combe's Physiology, \$1 75; Combe's Lectures, \$1 75; Combe's System of Phrenology, \$2; Defense of Phrenology, \$1 50; Constitution of Man, \$1 75.

These works may be obtained at the office of the PHRENOLOGICAL JOURNAL. Those who order the entire set to be sent at one time by express at their expense, can have them by sending us \$13.

Apparatus for the Use of Lecturers, such as portraits, skulls, and casts of heads, can be furnished to those who desire them.

Application for membership, terms, etc., may be made by mail. Address, Office of THE PHRENOLOGICAL JOURNAL, 389 Broadway, New York.

# FIRST PRINCIPLES:

OR,

## OUTLINES OF PHRENOLOGY.

With Forty-three Illustrations.



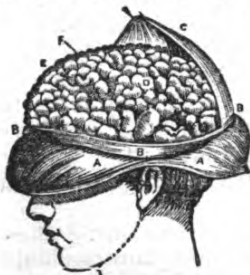
THE OBSERVER.

THE brain is the organ of the mind; according to its size, quality, health, culture, and developments will there be mental manifestation. Heart, lungs, stomach, hands, feet, eyes, ears, etc., perform separate and special functions; so, different parts of the brain are allotted to different functions. The forehead is the seat of Intellect—the knowing faculties; the lower



THE PHILOSOPHER.

back-head, of the Affections; the side-head, of the executive, propelling, constructive, and economical powers; the top-head, of the moral, spiritual, and religious Sentiments. And all these are subdivided, as seen in the pictorial head.



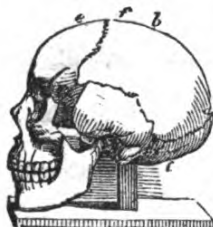
BRAIN IN THE SKULL.

Between these skulls a marked difference in form will be observed. The male skull is broad and heavy at the sides, showing force; and high at the crown, indicating pride, positiveness, and determination. The relatively long back-head of the female indicates the maternal and affectionate dispositions.



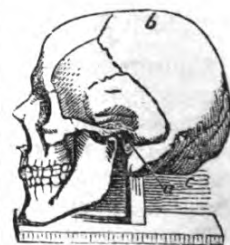
BRAIN EXPOSED.

By the **Temperaments** are understood the states of the body and mind with respect to the predominance of different qualities. They are divided into (1st) Motive or muscular, (2d) Vital or nutritive, (3d) Mental or thinking, instead of *Nervous*, *Bilious*, *Lymphatic*, and *Sanguine*.



FEMALE SKULL.

Those who have the Motive temperament are powerful, tough, enduring, fond of pursuits which require energy and authority. Those who have the Vital are fond of pleasure, enjoy good living, active occupation, and social life. The Mental temperament gives sensitiveness, mental activity, desire to think and study; and the moral feelings and refining sentiments are generally well marked in those who have this temperament in predominance.



MALE SKULL.

When the temperaments are combined in equal or nearly equal proportions, the person is by nature adapted to study, labor, or to business of any kind.

The strong, black hair, rough, prominent features, and bony development of Verazzano indicate toughness and endurance; the power and hardihood of the Motive temperament. The deep chest, rounded face, and glowing countenance of Whitefield indicate the Vital temperament; and he was known for ardor, strong affection, and impassioned eloquence.

MOTIVE TEMPERAMENT.

VITAL TEMPERAMENT.



VERAZZANO.



WHITEFIELD.

The large top-head of Melancthon indicates a predominance of the Mental temperament, which gives a tendency to thought, philosophy, moral sentiment, and an appreciation of the beautiful and esthetical. In Sir John Franklin we find the strength of the Motive temperament, the plumpness and ardor of the Vital temperament, and sufficient Mental temperament.



MELANCTHON.



SIR JOHN FRANKLIN.

amplitude of the brain to indicate a full degree of the Mental temperament; thus, all being combined, he was harmonious; strong without being rough, ardent without impulsiveness; thoughtful and studious, without being too abstract or excitable. Persons so organized are fortunate. Genius often comes from unbalanced development, some faculties being greatly in excess; but more often, vice, crime, or misfortune are the result.

TEMPERAMENTS COMBINED.

## NAMES AND FUNCTIONS OF THE ORGANS.

### DOMESTIC PROPENSITIES.

**No. 1, Amativeness**—the faculty of connubial love, lends attractiveness to the opposite sex, and a desire to unite in wedlock and enjoy their company. *Excess*: tendency to grossness and licentiousness. *Deficiency*: indifference to the other sex.

**A, Conjugal Love**—the monogamic faculty, giving a desire to reciprocate the love

LARGE.



VICTORIA.

of one in matrimony. *Excess*: morbid fervor of attachment. *Deficiency*: aversion to permanent union; domestic vacillation.

SMALL.



JOHNSON.

**No. 2, Philoprogenitiveness**—the parental feeling. Disposes one to give due attention to offspring. *Excess*: idolizing children; spoiling them by improper indulgence. *Deficiency*: dislike and neglect of the young and enfeebled.

**No. 3, Friendship**—the social feeling—desire for companionship, attachment, devotion to individuals. *Excess*: undue fondness for friends and company. *Deficiency*: indifference to friendly or social interests.



GEN. SCOTT.

**No. 4, Inhabitiveness**—It gives a desire for a home, place of abode, or haven of rest. It also gives rise to love of country, and combined with the other social feelings leads to clannishness and offensive nationalism. *Excess*: undue exalting of one's own country and home, and prejudice against others. *Deficiency*: a roving, unsettled disposition; disregard for national ties.



CROMWELL.

**No. 5, Continuity**—Gives undivided and continued attention to one subject until it is finished. Some have this organ small, and get "too many irons in the fire." *Excess*: prolixity; absence of mind or preoccupation. *Deficiency*: excessive fondness for variety; restlessness; vacillation; lack of application.

### THE SELFISH PROPENSITIES, WITH ILLUSTRATIONS.

LARGE.



SULLIVAN.

**E, Vitativeness**—the love of life—a desire to exist. *Excess*: great love of life; dread of death. *Deficiency*: indifference to life or the care of it.

**No. 6, Combativeness**—defense, courage, force of character, energy, and indignation. It gives belligerency. *Excess*: a quick, fault-finding, contentious disposition. *Deficiency*: cowardice, tameness.

**No. 7, Destructiveness**—Executiveness, resolution, promptness, hardness, and severity. It is a pioneer. *Excess*: maliciousness, cruelty, vindictiveness. *Deficiency*: passiveness, inefficiency; a lack of fortitude in time of trial.

**No. 8, Alimentiveness**—desire for food, appetite. The captain of the commissariat department rejoices at the sight of a good dinner, and in the eating of it. *Excess*: gluttony, intemperance. *Deficiency*: want of appetite; daintiness; indifference in regard to food.



SAYERS.

**No. 9, Acquisitiveness**—desire for property—is the principal element in industry, economy, and that providential forethought which "lays up for a rainy day." *Excess*: selfishness, avarice, covetousness. *Deficiency*: want of economy; wastefulness; prodigality.

**No. 10, Secretiveness**—concealment, policy—the conservative principle—aids acquisitiveness in the retention of wealth. Misdirected, or in *Excess*, it is a prime element in hypocrisy, double-dealing, evasion, and that equivocating spirit which is scarcely compatible with honesty and candor. Foxy. *Deficiency*: want of reserve, tact, or policy; good generalship requires strategy, concealment.

**No. 11, Cautiousness**—fear, prudence—apprehends danger—is anxious, and sometimes timid and irresolute. *Excess*: cowardice, timidity. *Deficiency*: heedlessness, recklessness, imprudent haste, disregard of consequences.

SMALL.



DR. BOND.



HEENAN.



## ASPIRING GROUP.

**No. 12, Approbativeness**—the desire to please, to gain admiration and popularity.

SMALL.



SUBMISSION.

This faculty is of great importance in social life. It gives to the person a desire to cultivate the amenities of social intercourse. *Excess*: vanity, undue sensitiveness to praise or blame; a slave to "Mrs. Grundy." *Deficiency*: disregard of the opinion of others.

**No. 13, Self-Esteem**—dignity, governing power, independence, the manly and commanding spirit. *Excess*: arrogance; imperiousness. *Deficiency*: self-distrust and depreciation; a lack of self-assurance.

LARGE.



AUTHORITY.

**No. 14, Firmness**—steadfastness, perseverance, stability, decision, tenacity of purpose, determination, capacity to endure. *Excess*: stubbornness, obstinacy. *Deficiency*: instability, unsteadiness, with "no will of his own."

## MORAL SENTIMENTS.

LARGE.



BISHOP WHITE.

**No. 15, Conscientiousness.**—Justice—moral sentiment, self-examination, integrity, scrupulousness in matters of duty, and obligation. It inclines one to hold to his convictions, to be "JUST, though the heavens fall." *Excess*: censoriousness; great scrupulousness; self-condemnation, and undue censure. *Deficiency*: indifference to right or wrong; equivocation.

**No. 16, Hope**—looks to the future, buoys the mind with enthusiastic expectations of the yet-to-be. It has a

SMALL.



MALEFACTOR.

most happy influence on the individual, and is too generally found low in development. Let it be encouraged. In *Excess*, renders one visionary and extravagant in expectations. *Deficient*, gives the tendency to despondency, sadness, and gloom.

**No. 17, Spirituality.**—Faith, trust, and a satisfied state of mind, arising from a settled dependence or reliance on the nature of things, is the happy result of this

faculty. It is an intuitive religious element, leads to prophesy, and gives rise to the belief in a superintending Providence. *Excess*: superstition, fanaticism. *Deficiency*: skepticism, incredulity.

**No. 18, Veneration**—has a high moral influence upon the character, giving an intense aspiration for that which is supreme in holiness, purity, godliness. It inspires the mind with awe and regard for sacred subjects, for the aged or worthy. It "hungers and thirsts" for higher moral conditions, which is universally



EDWARDS.



CHALMERS.

expressed in the act of devout and sincere prayer to God. *Excess*: idolatry, undue deference for persons. *Deficiency*: disregard for things sacred and for the aged and venerable. One without Veneration is unfortunate; a moral idiot.

**No. 19, Benevolence**—the distributive moral feeling—has among its definitions the desire to do good, tenderness, sympathy, charity, liberality, and philanthropy. *Excess*: morbid generosity, indiscreet philanthropy. *Deficiency*: selfishness, indifference to the wants of others, lack of kindness and sympathy, unforgiving.

### PERFECTIVE GROUP.

LARGE.



CORREGGIO.

**No. 20. Constructiveness**—the mechanical, planning, and tool-using faculty. It aids in the construction of pictures, poetry, orations, lectures, books, garments, houses, ships, schemes, and all employments demanding manual or mental dexterity, and aids the inventor. *Excess*: attempting impossibilities, impractical contrivances, perpetual motions. *Deficiency*: inability to use tools, no mechanical skill or aptitude, a bungler.

LARGE.



RAPHAEL.

**No. 21, Ideality**—the esthetic faculty, or love of the beautiful and perfect. It is essential in poetry, literature, the arts, and all that is refining and pure. *Excess*: fastidiousness; romantic; "more nice than wise." *Deficiency*: lack of taste, coarseness and vulgarity.



MILTON.

**B, Sublimity**—may also be called an organ of the imagination. The stupendous in nature or art excites this faculty highly. In *Excess*, it leads to exaggeration in tales or descriptions of unusual phenomena. *Deficient*, it shows inability to appreciate the grand and majestic.



SHAKESPEARE.

**No. 22, Imitation, or APTITUDE.**

—The copying instinct. It enables us to adapt ourselves to society by copying manners. It helps the actor in representing character, and is one of the chief channels by which we obtain knowledge and benefit by surrounding influences. *Excess*: mimicry; servile imitation. *Deficiency*: oddity, eccentricity in ways and usages, lack of conformity.



DAQUERRE.

**No. 23, Mirthfulness**—wit, humor, love of fun. It aids reason by ridiculing the absurd and incongruous. *Excess*: ridicule of improper subjects. *Deficiency*:



MORSE.

g. cat gravity, sedateness, indifference to wit and humor, inability to appreciate a joke.

### PERCEPTIVE ORGANS.

**No. 24, Individuality, CURIOSITY.**—The inquisitive, knowledge-gathering disposition, indispensable in the acquisition of physical knowledge or distinctness of thought. The child says "Let me see!—let me see!" *Excess*: prying curiosity and inquisitiveness; each should "mind his own business." *Deficiency*: dullness of observation.

LARGE.



MORRIS.

**No. 25, Form**—gives width between the eyes, and enables us to remember the outline shapes of things. It has to do with drawing and working by the eye. *Excess*: undue sensitiveness to irregularity and want of harmony in shapes. *Deficiency*: forgets faces and forms, and can not cut or draw with skill or accuracy.

SMALL.



MEDITATIVE.

**No. 26, Size**—enables us to measure distances and quantities with the eye, and is represented by

two apples of different sizes. It judges between large and small. *Excess*: a constant comparison of size and proportion. *Deficiency*: inability to estimate size and distance.

**No. 27, Weight**—adapts man to the laws of gravity, whereby he rides a horse, balances and judges of the weight of things. *Excess*: disposition to climb and attempt hazardous feats of balancing; rope walking. *Deficiency*: inability to judge of weight, or to keep the center of gravity.

**No. 28, Color**—This faculty is symbolized by the rainbow. Its development enables us to discriminate, and discern hues and tints, and remember colors. *Ex-*

*cess*: great fondness for colors, fastidious criticism of tints. *Deficiency*: inability to distinguish colors; "color blindness."



CAPT. COOK.

**No. 29, Order**—method, arrangement, system, neatness; is indicated by a housewife sweeping. When large, it makes one very neat and tidy. *Excess*: undue neatness. *Deficiency*: slovenliness, disorder, and general irregularity.



DR. KANE.

**No. 30, Calculation**—the power to enumerate, reckon, etc., shown

by a sum in long division. *Excess*: disposition to count and "reckon" everything. *Deficiency*: lack of talent in relations of numbers; can not add, subtract, or multiply.

**No. 31, Locality**—the exploring faculty—love of travel and ability to remember places—illustrated by a traveler on horseback near a guideboard. *Excess*: an unsettled, roving disposition. *Deficiency*: poor memory of places, liability to lose the way.

#### LITERARY FACULTIES.

**No. 32, Eventuality**—the historic faculty. Some people "talk like a book;" are full of anecdotal lore, and can relate occurrences, and have a good memory. A book of history illustrates this organ. *Excess*: tedious relation of facts and stories. *Deficiency*: poor memory of events.



PEEL.

**No. 33, Time**—gives a consciousness of duration, tells the time of day, helps the memory with dates, and music. It



WEBSTER.

is represented by an hour-glass and watch. *Excess*: undue particularity in matters relating to time; drumming with foot in company to mark time of music, etc. *Deficiency*: inability to remember dates or keep time; fails to keep engagements.

**No. 34, Tune**—the musical instinct. Ability to compose, remember, and distinguish musical sounds; is pictorially defined by a lady playing on a harp or lyre.

*Excess*: disposition to sing, whistle, or play at improper times and places.

*Deficiency*: inability to distinguish or appreciate music. No Tune!



BEETHOVEN.

**No. 35, Language**—located in the brain above and behind the eye, and, when very large, forces the eye forward and downward, forming a sack as it were under it; when the organ is small, the eye appears to be sunken more deeply in the head, and this fullness or sack-like appearance does



MENDELSSOHN.

not exist. *Excess*: redundancy of words; more words than thoughts or ideas; garrulity. *Deficiency*: lack of verbal expression. Should cultivate Language.

#### REASONING ORGANS.

LARGE.



GALILEO.

**No. 36, Causality**—the ability to comprehend principles and to think abstractly, to understand the why-and-wherefore of things, and to synthetize. It is represented by a picture of Newton observing a falling apple. His endeavor to explain the cause of that simple fact is said to have led to the discovery of the law of gravity. *Excess*: too much theorizing, and impracticable philosophy. *Deficiency*: weak in judgment; inability to think, plan, or reason.

SMALL.



IDIOT.

**No. 37, Comparison**—the analyzing, criticising, illustrating, comparing, inquisitive, adapting faculty, is represented by a chemist experimenting in his laboratory. *Excess*: captious criticism, unnecessary or improper contrasts. *Deficiency*: inability to reason by analogy.



CARNOCHAN.

**C, Human Nature**—the power to discern motives, character, qualities, and physiological conditions. Good physicians have it large. This intuitive faculty is shown by two men in conversation, one of whom is devoid of it, while the other, who has it large, reads his motives. *Excess*: violent personal prejudice, offensive criticism of character. *Deficiency*: indiscriminating confidence in everybody; easily deceived.



ASTLEY COOPER.

**D, Suavity**.—Agreeableness, tendency to speak and act in a mellow, persuasive manner—to put a smooth surface on rough affairs, and say disagreeable things agreeably, and without giving offense. *Excess*: affectation, blarney. *Deficiency*: want of ease of manner. Larger in the French than in the English.

[Those who may wish to pursue the study of this subject, and learn how to "Read Character," will find reliable rules, with more than 1,000 illustrative engravings, in our great work entitled "NEW PHYSIOGNOMY," published at \$5, \$8, and \$10, by S. R. WELLS, Practical Examiner, 389 Broadway, New York.]



# ANNUAL MISCELLANY.

Readers will find some "rich reading" in our present issue. They will not overlook "Man's Place in Nature," "the Science of Man," as expounded by Phrenology, and the Utility of the Science, in Character Reading. Nor the Numerous Biographical Sketches of remarkable personages. Besides all that, we here introduce Business Matters, including a few advertisements, quite useful to many, if not to all.

**THE CARRIAGE PAINTER'S ILLUSTRATED MANUAL**, containing a Treatise on the Art, Science and Mystery of Coach, Carriage and Car Painting. Including the Improvements in Fine Gilding, Bronzing, Staining, Varnishing, Polishing, Copying, Lettering, Scrolling, and Ornamenting. By F. B. Gardner, 16mo, cloth. Price \$1.00. S. R. Wells, Publisher, 389 Broadway. New York.

Clear and concise statements of the principal methods in Carriage and Fancy Painting are given. It is thoroughly practical, as the author has had an experience of more than twenty years in the art, and is in every respect a practical painter. The work will supply a want that has long been felt by Carriage, Fancy and Scroll painters; constituting as it does a reliable illustrated hand-book, or manual useful to all. It is, we believe, the only work on the subject by an American author.

THE TRIBUNE says:—"The Carriage Painter's Illustrated Manual," by F. B. GARDNER, is a plain, sensible treatise on an important branch of mechanical industry, presenting in a narrow compass the essential principles and methods of the difficult art to which it is devoted.

THE MAIL, says: "The Carriage Painter's Manual," by F. B. Gardner (S. R. Wells), is a little illustrated work, a model in its way, giving complete, concise, and clear practical statements as to the entire art. We have seldom seen a work better fitted to its end.

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**OUR LOCAL AGENTS.**—There is pleasure and profit in the sale of new and useful books. An enterprising person who can "talk and walk," may *earn a few dollars* and receive thanks of all into whose hands he or she may place "GOOD BOOKS FOR ALL." In every city, village, or school district where our books are not kept on hand by booksellers, there is a good chance for some one to make something. It is not necessary for one to quit other business, and to devote all his or her time to this, but to call around in the morning or evening, and leave a circular or catalogue at each house, shop, or factory for examination, and then call again, to learn what books and how many are wanted. In this way orders will be made up, and large quantities sold. Whoever may wish to try this promising enterprise at almost no cost in cash, and but little cost in leisure-time, should send stamp to this office for particulars. It will "pay."

**WORKS OF DR. TRALL.**—The publisher of this Annual contemplates republishing all the works of this author. Lecturers, Physicians and others who are interested in the dissemination of Hygienic literature among the people, will confer a favor on the publisher, by making this fact known as widely as possible. Missionaries are wanted. We have now ready a set of Anatomical Plates (six) \$20; Hydropathic Encyclopedia, \$4.50; Cook Book, \$1.50; Family Gymnasium, \$1.75; Diphtheria, \$1.50; The True Temperance Platform, 50c.; Alcoholic Controversy, 50c.; Diseases of the Throat and Lungs, 25c.; Water Cure for the Million, 30c.

**NEW AND REVISED EDITIONS.**—*Nearly ready*—New Hygienic Hand-Book, \$2; The True Healing Art, 25c.

RECIPROCATING. — A reader of THE JOURNAL writes as follows :

S. R. WELLS, DEAR SIR,—For three years I have been a reader of the "Phrenological Journal," getting it through the news agent here. Perhaps it is not necessary for me to say here that I love it; love it because it speaks so kindly to young men; love it because it has been as it were, a beacon light along my path through life; love it because it has been my teacher in a certain sense, showing me my duty and pointing out the precipices and pitfalls which abound everywhere. Now as you have helped me, it is my desire to help you in return. If you will send 1000 prospectuses and lists of books and 40 or 50 posters to me by express, I will have them distributed and the posters conspicuously posted. Most respectfully yours,

D. B. R.

We like this feeling of warm appreciation and always feel willing to afford our friends every facility for helping.

LIFE AT HOME; or, The Family and its Members. Husbands, Wives, Parents, Children, Brothers, Sisters, Employed, etc. By REV. WILLIAM AIKMAN, D. D. A work which should be found in every family. \$1.50. Extra gilt, \$2.00.

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ONE WHO HAS READ IT says:—It was with the greatest pleasure and profit that I read "Thoughts for the Young Men and Young Women of America." A young man myself, I would say to every young man and to every young woman in America, you should have one of these books. Indeed, the money can not be invested to better advantage than purchasing this book or those similar to it. The author and publisher of such a book deserve the thanks of the thousands of young men and women in our country. The only fault to my mind is, that there are not millions of such books printed, instead of a few score or perhaps a few hundred.

D. B. R.

The book will be sent by mail, post-paid, to any address on receipt of price, \$1.00.

NEW PHYSIOGNOMY.—This great work is given for a club of only three new subscribers to the Phrenological Journal at \$3.00 each. This is one of our most popular premiums. It is wanted for every Library and Drawing Room Table. Next to the *Family Album*, this will receive the most attention from friends and neighbors. It is an *Album*, in fact, with over 1,000 Portraits and Pictures of the leading men and women of all ages and nations; and, in addition to the Portraits, it gives in many cases an Analysis of Character and brief Biographical Sketch. The price of this fine large vol., of nearly 800 pages, bound in muslin, is \$5.00.



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**THE RURAL NEW YORKER.**—In this number of the ANNUAL, will be found the publisher's announcement for another year. As popular as **THE RURAL** has been for so many years it is destined to become even more so now, as the improvement in size and style, together with the reduction in price, is made. To all who have not seen it we would say, send for a specimen No. We have made liberal arrangements for clubbing, and **THE PHRENOLOGICAL JOURNAL** and **RURAL** will both be sent a year for \$4.75. Address this office.

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**A NEW PREMIUM.**—We have made arrangements to offer the **BICKFORD FAMILY KNITTING MACHINE** as a premium. A \$25.00 Machine will be given for a club of twelve *new* subscribers at \$3.00 each. This is a great chance; send for circular telling what this machine will do. There should be one in every neighborhood. Club together and get the **JOURNAL** and the **MACHINE**. By doing this you can see what the machine will do, and we would suggest that the machine might even be owned as common property, as it is light and portable, and can easily be carried from one place to another. Can be readily attached to any stand or table. It always pleases.

**CLUB RATES.**—The **JOURNAL** is offered to clubs at the following low rates. Many of our friends will, without doubt, feel willing to take names at these rates, and thus increase the circulation of the **JOURNAL** for the good it may do; and in other cases neighbors would club together and secure the Journal at reduced rates.

Single Copies, one year,	- - - -	\$ 3 00
Five Copies, a year,	- - - -	12 00
Ten Copies, a year	- - - -	20 00

And an extra Copy to the Agent.  
Fifteen copies a year \$30, and a copy of "NEW PHYSIOGNOMY," to agent.  
Twenty Copies a year. \$40, and a "Student's Set," worth \$10, to agent.

In making up clubs, one subscription for two years, will count the same as two for one year, and so on. Names at club rates may be new or old. We desire to extend to our friends every facility possible for extending the circulation of the **Journal** for 1872.

**ENGRAVINGS FOR BOOKS, NEWSPAPERS, Magazines, etc.**—Lecturers, Publishers and others, desiring engraved illustrations for books, lectures, etc., can be furnished with electrotypes of most of the wood engravings used in the **PHRENOLOGICAL JOURNAL** and our various publications. During the past few years, we have several thousand of these illustrations uninjured, having printed the **Journal** from electro-plates, and can furnish perfect casts at low prices. Persons wishing good Engravings at fair prices, call on, or address, **S. R. WELLS**, 389 Broadway, N. Y.

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**CROCKERY.**—China, Glass and Queen's ware.—The wholesale crockery trade of St. Louis, Mo., is represented by the importing and manufacturing house, of R. D. WELLS & Co., 214 North Main St., whose advertisement may be found on another page. The Mason Jar for preserving fresh fruits, etc., is a specialty, and we would, that every family in the South and West look to this, as a means of health and profit.

**MR. J. JAY WATSON** is the agent for the celebrated **OLE BULL VIOLIN STRINGS** (See advertisement), and is one of New York's most enterprising young men, but his enterprise is regulated by a high-toned regard for the strict performance of the commissions entrusted to him. He ought to succeed if “honesty is the best policy.”

**WATER-CURE.**—Those who wish to try the Water-cure treatment, will find Dr. Smith's Home described fully on another page.

**THE COLBY WRINGER**, price \$7.50. This is pronounced by those who have used it to be the best ever made. Every woman should be supplied with a *wringer*, one of the most important labor-saving inventions. This we will give for only three new subscribers to **THE PHRENOLOGICAL JOURNAL**, at \$3.00 a year.

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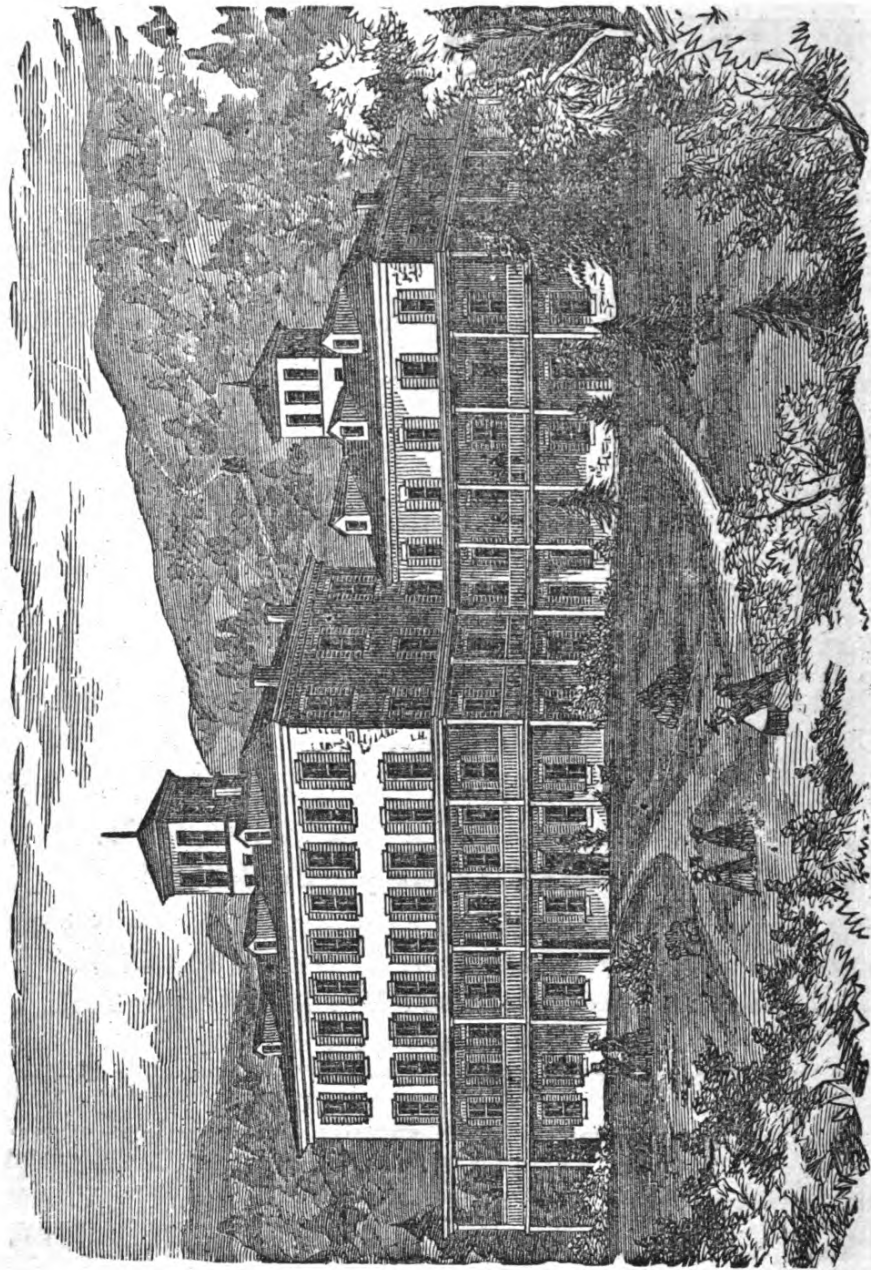
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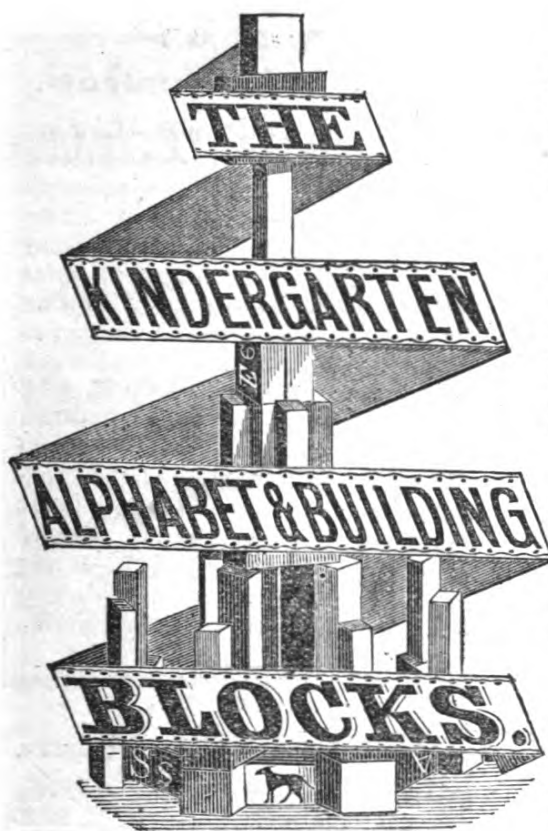
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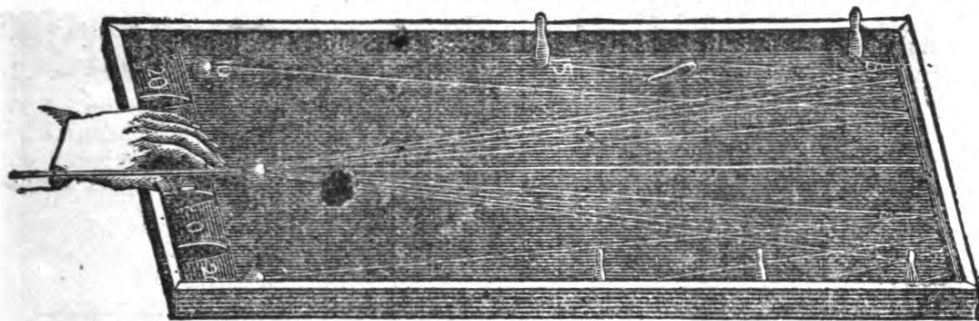
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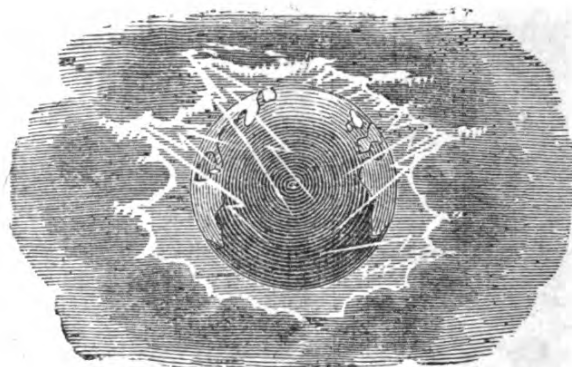
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